MISSIONARY, KNOW THYSELF

by

BERT M. PERRY

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FOREWORD

I first met Bro. Bert Perry in 1961 when he and I were attending Harding School of Religion in Memphis, Tenn. By that time he and his family had already been to the Philippines as missionaries and my family and I were making preparation to go to India. Because of this I enjoyed the opportunity to be associated with him in those days. During our discussions he told me that in the Second World War that he was stationed in Calcutta, India for awhile. Naturally I wanted him to tell me everything that he could about his experiences there and the information that he gave me was most helpful. Not only was he there but he and others assembled at the YMCA Hall regularly for worship. Then he had a number of slides that he had taken while he was there and he loaned them to me so we could go through them as many times as we wanted to.

Bro. Perry went on to complete his Master of Arts in Bible and Religion at Harding and this work is a result of that. I think he chose a very good subject to write on and one that we as members of the Lord's church can use some enlightenment on. Culture shock is one of the missionary's greatest problems when he goes to the field itself. Perhaps a study of this nature can be a means of calling this to the attention of prospective missionaries and thereby help them to prepare themselves for it so that when they go they will be able to cope with it. Certainly that is why it is being printed and presented in this form.

Since those days at Harding, Bro. Perry has worked with the church in Covington, Tennessee, Beech Hill of Ripley, Mississippi, Natchitoches, Louisiana, and he and his family are presently doing mission work in Lima, Peru. I visited with them in Lima during the last part of November and the first part of December of 1971 and found them as busy as ever in the work of the Lord. I appreciate them so much.

Also, I have known Bert's brother and family for some time, the F. M. Perrys. My family and I knew them in Pakistan when they lived in Lahore and we lived in Karachi. They are presently in Bangkok, Thailand where they continue to work for the U. S. Government as they have for many years.

Knowing the Perrys' as we do, and knowing of their dedication to the Lord and the spreading of the gospel, it is my pleasure to be able to publish this work and to send it forth to do all the good possible. I hope that you will join me in an effort to circulate it among those who need it the most.

Yours for World Evangelism,
J. C. CHOATE
Winona, Mississippi
July 6, 1972

FOR SECOND PRINTING

Although this book has been out of print for some time, we continue to receive orders for it. Christian colleges and schools in particular order it as a textbook for their mission classes. For these reasons we are happy to bring out this new printing.

J.C. Choate
February 1, 1986

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CHAPTER I

INTRODUCTION

Background of the Problem

When some people return to the United States after what seems to some a short period of time, many look upon them as "self-styled experts" on world affairs or on this or that country or society. Of course, no one becomes an expert on any of these subjects in a short period of time, but a person can have opened to him a great new field of learning in the field of cultural anthropology that will cause him to bubble over with his new-found knowledge and thereby leave with some the impression of "self-styled expert." It would be wonderful if every Christian could have the experience of visiting another country so as to understand the feelings of those who have. If this were possible the world would be a better place because people would be more concerned with trying to understand one another. The author of this book does not consider himself an expert in understanding culture shock and cultural differences but does feel he has something to say in this field that may help future missionaries to adjust better and more quickly to the foreign field.

There is one group of people who definitely needs teaching and instruction in the field of cultural anthropology, and that is prospective missionaries who have never been outside the United States. Teaching and instruction implies not only instruction from appropriate books on the subject, but personal teaching from Americans who have been to other countries as well as from natives of other countries. This also indicates gaining experience in real life situations under the guidance of an experienced teacher. The best experience is to visit another country. The next best is to receive teaching from those who have lived in other countries.

There are some who will deny the existence of some of the cultural adjustment problems presented in this study; some will readily admit the problems but will deny there is anything that can be done about them in this country. The purpose of this research is to determine clearly the problems and to come to some conclusions as to whether anything can be done to relieve them.

Many people experience a period of culture shock without even realizing what has happened to them. This experience comes through travel within the United States or travel outside the United States. The author's experiences in this respect began in travel from one section of the United States to another. For example, he was shocked when he first traveled from the southern United States to the northern United States. This shock was caused by the difference in speech (such as accent, pronunciation, and use of and meaning given to certain words) and the difference in big-city living and small-city living, which included difference in types of residential buildings. Another shock came when he first traveled to the western United States and came in contact with the "plain spoken ways" of the people of the West. This shock was aggravated by a longing for familiar places and faces which is usually called homesickness.

He experienced an even greater culture shock when he was sent to India by the U. S. Air Force during World War II. Even though he was put through a short period of orientation, still the shock came. He was told about the difference in Oriental and Western thinking, the difference in language, economy, standard of living, and health standards. He was told of the filth to be seen and smelled, and the diseases of both people and animals; he was shown pictures of some of these differences but learned that the short orientation period provided by the military was not enough to prepare one for firsthand experience of these things. He attempted to adjust to the people and conditions by following as best he could the instructions given in the orientation course. Because of the inadequacy of the course some men did not adjust and had to be returned to the United States within a few months' time. Others simply avoided contact, as much as possible, with anything or anyone outside the U. S. Air Base.

Before this time the author had already begun preaching the gospel and, while in India, decided that he must prepare himself for foreign mission work. He began to recognize the need of special preparation for foreign mission work. Though understanding the need for special preparation, he had no idea of what that preparation should consist except to study the history and geography of the country proposed for mission work. Upon entering college in 1946 he learned there were practically no special courses available for missionary preparation other than history and geography courses.

Six years after receiving his B.A. degree, he and his family were asked to go to the Philippines to do mission work. He spent one year in raising funds for this work. During that year, on the advice of a former missionary to the Philippines, he made a special study of the country and her people through books on cultural anthropology and color slides of the Philippines. Neither his wife nor his children made this study with him.

Upon arriving in the Philippines he realized the value of the special study made the year before. It was almost as though he had been there before. The authors of the books had accurately described the people of the various tribes—their actions, their ways of thinking, their attitudes, their languages and dialects — and the Spanish and American influence on the people and their languages and customs. Because of his experiences in India and the special study made of the Philippines the author was able to quickly adjust to Filipino culture, and there was almost a total absence of the usual initial culture shock which takes place when a person enters a foreign country for the first time. The term *almost* is used because it is impossible to bring to attention every difference in culture in any orientation course.

The author's children, as most young children do, adjusted very quickly to the difference in culture. This is true because young children are not set in their ways and are not afraid to try new things and ways. They do not condemn things they see that are different, but ask questions in order to learn. They have not yet built up a backlog of prejudices revealed both in actions and speech. They do not have a wall of false pride to overcome, but have a natural, humble attitude and spirit. With this attitude they are more readily accepted and more readily accept new things and ways of a different culture.

The author's wife did a good job of adjusting, in spite of the fact that she did not have any special training; nevertheless, she did go through a period of culture shock that could be called severe. This shock probably could have been lessened had she been included in the orientation study.

During the three years spent in the Philippines the author was able to observe different phases and degrees of culture shock in other American missionaries, Armed Service personnel, U. S. Government workers, and other Americans. He also observed that those suffering from culture shock, who were working directly with the Filipino people, were less accepted by the people, and thereby less effective in their work. Again, many of these people returned home before they finished their tours of duty; others should have returned home.

That culture shock is a serious and important subject for missionaries and prospective missionaries is evident in three problems: First is the effect on the missionary himself and on his family in having to return home sooner than expected, their mission an apparent failure. Besides the unhappy experience of failing to adjust on the mission field, there is the unpleasant experience of facing the people back home who had depended on them for an effective work. Even after additional training and orientation, such a missionary and his family may never have the desire to return to the field again. Had he and his family had adequate training and orientation, they might have enjoyed many pleasant and fruitful years on the mission field. Because of inadequate preparation they may be lost to mission work forever. Second is the effect on the natives influenced by the shocked missionary. There is the possibility that they may form a wrong opinion of all Americans, thereby developing an unfriendly or even hostile attitude toward Americans because of failure to understand the shocked American and his failure to understand them. Missionaries suffering from culture shock fail to identify with the people and thereby fail to communicate. Even if the natives do not become unfriendly, the effect may be such as to cause them to completely reject the gospel. Even if they do not completely reject it, it may take many years to reach them. Third is the effect on the Christians back home because of the waste of them and money in sending and then shortly returning the missionary and his family. Such an experience may even cause Christians to question the wisdom of attempting any foreign mission work at all.

Statement of the Problem

From personal experiences, observations, and study there appears to the author to exist an obvious need for more and better preparation, training, and orientation on the part of prospective missionaries and their families before they are sent to another country. This may seem to be a problem easily solved; however because of differences in opinion among experienced missionaries and teachers, the type and amount of teaching, training, and orientation needed have been controversial and therefore not clearly determined. It is the purpose of this study to determine: (1) what constitutes adequate missionary preparation and orientation for a prospective missionary to overcome culture shock so as to be able to identify with the people of a foreign culture, and thereby communicate to them the gospel of Christ, and (2) whether it is possible to provide such training in this country.

Procedure of Study

In proceeding with this study the introductory chapter is completed by (1) giving the definition of some terms that are often misunderstood or understood differently in other fields of study, and (2) stating the limitations and values of this study. The study then proceeds with five other chapters as stated below.

Chapter two consists of a review of literature related to culture shock and cultural adjustment. The literature examined includes more than thirty books on mission work in general and more than ten books on culture and cultural anthropology. The two greatest sources of information are the volumes of the periodicals *Practical Anthropology* and *The International Review of Missions*. The review of this literature is for the purpose of seeking the causes, results, and effects of culture shock; showing how missionary motive, identification, and method relate to culture shock; and showing how to meet and overcome the initial culture shock.

Chapter three shows the relationship between culture shock and the qualifications, preparation, and orientation of the missionary.

Chapter four consists of a copy of a letter and a questionnaire sent to sixty-four missionaries, an explanation of the wording and arrangement of the questionnaire, and a discussion of the answers given by the missionaries to the questions. Some of these answers reveal some problems of culture shock.

Chapter five reveals the problems brought out in this study under the three main headings: (1) problems pertaining to missionary preparation; (2) problems pertaining to culture shock and its relationship to problems of Christian character, missionary motive, and spiritual condition; and (3) problems pertaining to the congregation that sends the missionary to the mission field.

Chapter six consists of conclusions and recommendations of how missionary preparation and orientation can help the new missionary meet and overcome the initial shock that usually accompanies the entrance into a foreign culture, how the proper preparation and orientation can affect the entire missionary outlook and thereby eliminate the danger of a prolonged shock, and some recommendations of what should be done to help educate the sending congregation concerning the needed preparation of the missionary.

Definition of Terms

Before such a study as this can be effective certain terms must be defined. The reason is easily seen. Take for example the word *culture*. It does not mean the same to all people. It and other words are sometimes understood in various ways in different fields of study.

Two words that are closely related and sometimes misunderstood in their relation to one another are *culture* and *society*. Eugene A. Nida gives the anthropologist's definition of culture as:

> All learned behavior which is socially acquired, that is, the material and nonmaterial traits which are passed on from one generation to another. They are both transmittable and accumulative, and they are cultural in the sense that they are transmitted by the society, not by genes.[1]

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[1] Eugene A. Nida, *Customs and Cultures* (New York: Harper & Row, 1954), p. 28.

He goes on to say concerning the relationship between culture and society:

> To be human culture, there must be human society, which not only expresses this culture but transmits it . . . there is no culture apart from society.[2]

Paraphrasing some of what Nida has said about society and culture, it can be said that society simply designates a group of mutually interacting individuals, regardless of size, that expresses and transmits a particular culture. Culture is not something seen, but evidences and manifestations of culture are seen and heard, such as the particular language of a particular society. Culture is a way of behavior, thinking, and reacting within its various divisions such as material, social, religious, linguistic, and aesthetic.[3]

In understanding culture shock, first the term shock must be understood. In relation to this study *Webster's Dictionary*[4] defines shock as, "a sudden agitation of the mental or emotional sensibilities." Culture shock is an agitation of the mental or emotional sensibilities of an individual when he experiences the clash of his cultural way with that of another people. The initial shock usually comes about as the result of a sudden agitation, but a prolonged shock can develop over a longer period of time. William A. Smalley has described culture shock as:

> That emotional disturbance which results from adjustment to new cultural environment. Its cause is the loss of familiar cues by which we interact in any society. Every culture has thousands of subtle signs of which we are usually not even conscious, by which we know our place in relation to the

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[2] *Ibid.*, p. 28.

[3] *Ibid.*, p. 29.

[4] *Webster's Collegiate Dictionary*, Fifth Edition, (Springfield Massachusetts: G. & S. Merriam Co., 1946). Hereafter referred to as *WCD*, Fifth Edition.

> people around us and know how to evaluate what we say and do. The loss of these cues when we enter a new culture means strain, uneasiness, and even emotional maladjustments because the props have been swept away from under us and we no longer have a familiar foundation on which to stand. Until we learn the cues of the new culture we are culturally disoriented.[5]

Anthropology and cultural anthropology are other terms necessary in this study. Anthropology literally means "the study of man." As defined by *Webster's Dictionary*[6] it is "the science of man in relation to physical character, distribution, origin and distribution of races, environmental and social relations, and culture." Anthropology has two main divisions — physical and cultural. In this study we are primarily interested in cultural anthropology which includes the study of prehistoric cultures (archeology), ethnology (the analysis of particular living human societies), folklore, social orginazations, linguistics, culture and personality, acculturation, and the applications of anthropology to human problems (applied anthropology).[7] Through all these things are included in a study of cultural anthropology and should be studied by the prospective missionary, the problem of culture shock is more concerned with the impact of a foreign culture upon the individual missionary under special conditions. This is why a course in cultural anthropology especially designed for prospective missionaries should be provided.

It will be well to mention here that psychology and sociology must not be confused with anthropology. Though it would certainly be well for the prospective missionary to study these subjects, we must recognize that they cover a different area of study. Psychology is the study of individual personality. Sociology is the study of groups and groups behavior. In studying cultural anthropology we study not the human individual but the inter-relationship of cultural forms (such as language, institutions, idea and belief systems) and the impact of one culture upon the people of another culture. Psychologically speaking, there may be individuals of different cultural backgrounds with the same personality traits. Sociologically speaking, there may be similar group action and behavior of groups of people from different cultures. However, anthropologically speaking, though the personality of individuals may be the same and group actions and behavior the same, the reasons behind personality and group actions are different. The difference is cultural.

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[5] William A. Smalley, "Culture Shock, Language Shock, and the Shock of Self-Discovery," *Practical Anthropology,* X (March, April, 1963), p. 49.

[6] *WCD,* Fifth Edition.

[7] Nida, *op. cit.,* p. 25.

Identification is another word that must be understood for such a study as this. The apostle Paul gave a simple definition when he said in I Cor. 9:22, "I am become all things to all men, that I may by all means save some." Phrasing a meaning in our everyday language, it means to "become one with" the people.[8] It has also been described as "the sympathetic entering into the life of another."[9] When we look to the difference in the meaning of the words *sympathy* and *empathy,* we find that the word empathy is the better word. Sympathy is feeling *for* someone; empathy is feeling *with* someone. There are two types of identification: (1) physical and (2) psychological. A purely physical identification may do more harm than good, for it takes more than dressing, eating, and living like the people to understand them. A white American could live in such a way and never become an African, Indian, or any other such person. Identification does not mean losing identity as an American. Few people would respect us for trying to do this. The type of identification that is of value in reaching another people is psychological, which includes emotional and spiritual identification. Such entering into the lives of another people establishes good rapport and enables a missionary to successfully communicate with the people.

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[8] L. T. Wolcott, "The Missionary," *The International Review of Missions,* LII (1963), p. 21.

[9] Max Warren, "The Meaning of Identification," *The Theology of the Christian Mission,* ed. Gerold H. Anderson (New York: McGraw-Hill Book Co., Inc., 1961), p. 232.

Communication is defined in *Webster's Dictionary*[10] as "a process by which meanings are exchanged between individuals through a common system of symbols." Eugene A. Nida helps us to understand communication as it relates to the missionary working in a foreign culture. He said, "communication is not limited to speech. We receive communication by means of all our senses: hearing, seeing, touching, tasting and smelling."[11] From this is learned that communication includes the complete individual. Even this does not completely explain communication, for individuals are culturally orientated. Nida continues, "people can only communicate among themselves because they share a common culture."[12] From this is learned that the missionary must share in the culture of the people with whom he desires to communicate. To do this he must identify with the people. Nida shows this is necessary by stating:

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[10] *WCD,* Seventh Edition, 1965.

[11] Eugene A. Nida, *Message and Mission* (New York: Harper & Brothers, 1960), p. 4.

[12] *Ibid.,* p. 35.

> Communication never takes place in a social vacuum, but always between individuals who are part of a total social context.
>
> * * * * * * * * * * * *
>
> Well-intentioned missionary work has sometimes failed to communicate the gospel because the source adopted a role completely incompatible with any effective identification with those to be reached.[13]

From these statements the conclusion is that communication involves: (1) the whole life situation of the people to whom the missionary desires to communicate the gospel and (2) the fitting of the whole life situation of the missionary into the total cultural context of these people.

Limitations and Values of this Study

Such a study as this has its limitations as well as its values, and both must be considered so as not to leave the impression that a prospective missionary can go through certain prescribed courses and a certain prescribed period of orientation, and come out like an automatic camera, able to adjust to any situation immediately. This study is designed to help prospective missionaries to realize the importance of a flexibility of outlook on life and to utilize their abilities to realize and overcome personal prejudices that would be a hindrance to cultural adjustments and thereby identify with the people of a foreign culture. It is designed to help the prospective missionary to realize that it is not so much the local people who need to change and adjust but the missionary himself who needs to be able to make changes so as to fit the pattern of a different culture. The thought is this: Missionaries must exercise their ability to "become" different to what "they" appear to be as Americans. The apostle Paul phrased it to "become all things to all men." Paul did not mean that there is one set of cultural rules that would, if followed, enable a person to make himself acceptable to any and all cultures. He meant that the ability to change, to adapt, and to adjust to each culture, is to be developed.

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[13] *Ibid.*, pp. 94, 95.

This study is not intended to solve all the problems of culture shock and culture adjustments, but it can help to show that the problems do exist and that some preparation can be made to meet them. This study can help congregations to realize that there is more to mission work than just accepting any man to send to the field. It can help congregations to determine whether or not a prospective missionary and his family are adequately prepared for the mission field. It can help those engaged in teaching prospective missionaries to determine important points of curriculum for missionary preparation. From the point of view of the missionary himself, it can help prepare him to meet culture shock and thereby have a more secure feeling rather than the feeling of uncertainty in going to a foreign country for the first time.

CHAPTER II

EFFECTS OF CULTURE SHOCK ON MISSIONARIES AND MISSION WORK AS REVEALED IN RELATED LITERATURE

Causes and Effects of Culture Shock

Basically speaking, culture shock is caused by the contrast and difference between the foreign culture and that of the missionary. The missionary is culturally oriented to his home culture and knows what to do or say in most any situation of life. He is familiar with all the cues and details of everyday living: how to meet people, what to say, when to say it, what is expected of him in any situation. By means of fast transportation he suddenly finds himself in a strange land perhaps thousands of miles from home. At first, things may appear almost as they do at home. The buildings look the same, the autos are the same, many of the people look the same as Americans, with a few, and perhaps many, who speak English. It does not take long, however, for the missionary to discover that underneath the familiar external appearances there are great differences.

Meeting these differences face to face usually brings on what is called the "initial shock." It is at this point that the new missionary begins to learn that it takes more than a long jet flight or an ocean voyage to make a missionary.

Of all the books and articles examined, only two articles in *Practical Anthropology* deal directly with culture shock, and they contain almost identical information dealing with the initial shock. Other books and articles give information that relates to culture shock under the headings of cultural differences, culture change, culture conflict, and cultural adjustment. The two articles dealing directly with culture shock are: "Culture Shock: Adjustment to New Cultural Environments"[1] by Kalervo Oberg, and "Culture Shock, Language Shock, and the Shock of Self-Discovery"[2] by William A. Smalley. There are other articles and portions of books dealing with culture shock that will be referred to from time to time. Much of the information in this section is taken from the two articles named.

Each of these articles lists some stages or steps in culture shock. Paraphrasing these stages and adding them together from both articles, we list five. First is the fascination or honeymoon stage. In this stage the missionary and his family are fascinated by the new and strange sights, by the people and their quaint ways. During this time they often spend some time in areas frequented by American tourists. They meet and talk with people who speak English and who are acquainted with American ways. They take sightseeing tours to acquaint themselves with the surrounding country. Much of their schedule is planned for them during the first few weeks or months.

When the family moves to a permanent place of residence away from the tourist area and really begins to come in contact with the local people, their customs and ways, there usually comes the second stage of hostility and aggressiveness. Some of the ways and customs of the people seem stupid because they are so different to American ways. Things that were simple and easy back home seem complicated and trying. The missionary and his family fail to understand why it takes so long to get their papers in order with immigration authorities, why it takes such a long process to obtain a driver's license, why there seems to be so much "red tape" to everything they do. Everyday living seems to have become a difficult chore. Even obtaining food for the family is difficult, for it seems every item has to be purchased from a different shop. Soon the missionary begins to wonder why he ever left home in the first place. Expressing this wonder to the local people only aggravates the situation, for seemingly they have no sympathy for the missionary and his family at all. The missionary must overcome this stage; otherwise, he must return home or suffer a nervous breakdown. This stage can last from a few months to a few years. If it lasts more than a few months the missionary usually withdraws as much as possible from the local people and confines himself to the local American colony, if any, such as a nearby American military base. It is easily seen that unless this stage is overcome the missionary will do more harm than good for the cause of Christ.

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[1] Kalervo Oberg, "Culture Shock: Adjustment to New Cultural Environments," *Practical Anthropology*, VII (July-August, 1960), p. 177.

[2] Smalley, *loc. cit.*

The third stage is called the superior attitude stage. By this time the family has become more accustomed to their surroundings and to the people. They begin to show a sense of humor concerning the differences about them. They adjust themselves to the seemingly stupid ways of the local people by concluding that America and its culture is superior to any in the world. Although this stage can cause many problems in mission work, it does indicate that the missionary is recovering from the hostile stage. In this stage more contact is made with the local people, but the missionary tries to adjust to the frustrations about him by constantly referring to the better way things are done in America and how everything in America is better.

Next comes the fourth stage called the recovery stage. In this stage a degree of understanding of the way of life of these people begins to filter through, the missionary and his family understand the local language better, and they begin to learn the daily routine of their new life. They are able to smile more and their contact with the local people is more pleasant. It is in this stage that they begin to be of value to the mission work.

The fifth and final phase is called the adjusted stage. In this stage all evidences of culture shock are gone. The missionary and his family have a good command of the language and daily living is no longer a chore. They are now able to help others who are going through the same stages.

In addition to the stages of culture shock, there are the areas and symptoms of culture shock. Though there is overlapping in the three, all need to be mentioned in order to cover the subject of the causes and effects of culture shock. The three main features of culture are material, social, and religious. There can be contributing factors to culture shock in all three of these areas. Pertaining to the individual, there can be culture shock in all areas of the five senses — seeing, hearing, smelling, tasting, and touching. There can be culture shock in the areas of language, diet, health, physical environment, and even in climate. Though climate is not in any way a feature of culture, it helps to determine certain aspects of culture and can be a contributing factor to culture shock. Other areas of cultural differences that contribute to culture shock have to do with time orientation, man-nature relationship, power and status orientation, and value concepts.[3] An understanding of these cultural differences is necessary to an understanding of the different thought patterns of the various peoples of the world. The different ways of looking at these things not only can bring shock to the unsuspecting American missionary, but also to the local people with whom the missionary works. From this viewpoint the missionary must be prepared so as not to be shocked upon first contact with these differences. He also needs to be warned not to express his thoughts too suddenly on these differences so as not to shock the local people and thereby jeopardize his efforts to teach them.

Concerning time orientation there are wide cultural differences. Americans place greater emphasis on the future, whereas many cultures place more emphasis on the past. Without proper understanding of this difference there could easily be culture clash that would produce shock. Understanding difference in time orientation relating to interpersonel events is also important. For example, Americans usually consider it an insult to be kept waiting a long period of time for an appointment, whereas in some cultures the longer the waiting period the more important the appointment is considered.

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[3] Don Adams, "Cultural Pitfalls of A Foreign Educational Adviser," *Practical Anthropology*, IX (July-August, 1962), p. 179.

The differences in the man-nature relationship affect the attitude Americans have toward some people. Americans seek to actively improve on what nature has done in order to raise the standard of living. The people of some cultures passively adjust to nature and their surroundings, leaving the impression to Americans that they are lazy and care nothing for progress or improvements in living standards. This is a false conclusion and could cause serious cultural shock.

In some areas of mission work an understanding of power and status differences is very important. Power and status orientation has to do with government and law orientation. As a nation America is individual oriented. Each citizen lives, makes decisions, votes, etcetera, as an individual with a guarantee that his individual rights will not be violated. Some cultures are group oriented. Their actions are all group actions or tribal actions, and most individual actions relate to the group as a whole. An outstanding example of this difference is seen in the history of the settling of the white man in America. One of the major reasons for the constant trouble between the white man and the Indian was that the white man was individual oriented and the Indian was group oriented. This difference can also be expressed as authoritarianism versus democracy. It is difficult for Americans to realize that not all people or nations have or even want democracy. Failing to understand this can cause culture shock.

An understanding of the value concepts of a people is also necessary in order to avoid culture conflict. Value concepts in any culture constitute a system regardless of how primitive that culture may seem to be. Each one of the cultural differences mentioned so far in this chapter involves a value concept that must be understood and respected in order to gain the confidence of the people. William L. Wonderly states in an article on cultural differences that:

> The study of a people's values, the ideas and emotions which form their outlook on life and motivate their behavior, is of fundamental importance to an understanding of that people. Nothing is more basic to a relevant Christian witness than insight into value systems.[4]

The missionary cannot expect to communicate the gospel to a people if he refuses to recognize the values they see and possess in their own culture. Even though certain values within a culture seem to be false to him, he certainly does more harm than good by tramping roughshod over what others consider true values. If such values are false, they are not usually given up until truth is communicated to them. The missionary must therefore have enough respect for people of any culture to examine their values in light of their culture before attempting to change or discard them. Where it becomes necessary to discard certain values that are false, he must be ready to fill the void with true values. This can never be accomplished without having the full confidence of the people.

The symptoms of culture shock, though related and overlapping, may be divided into two major groups: first, those relating to the missionary himself, and second, those relating to and involving others. Symptoms relating to the missionary himself are as follows:

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[4] William L. Wonderly and Eugene A. Nida, "Cultural Differences and the Communication of Christian Values," *Practical Anthropology*, X (November-December, 1963), p. 241.

1. Excessive concern over germs and illness as manifested in excessive washing of hands; excessive concern over drinking water, food, dishes, clothing, and bedding; and great concern over minor pains and eruptions of the skin.
2. Fear of physical contact with attendants, servants, or other of the local people.
3. The absent-minded, far-away stare called "the tropical stare."
4. Homesickness manifested by a terrible longing to be back home; to be able to have a good cup of coffee, a piece of apple pie, or a thick milk shake; to walk into that corner drugstore; to visit one's relatives; to talk with people who really make sense; and, in general a feeling that everything back home is better than any place.
5. Rejection of self by looking upon self as a hopeless failure as a missionary.

The symptoms of culture shock relating to and involving others are as follows:

1. Rejection of the host country and its people as manifested in feelings of helplessness and desire for dependency on long-term residents of one's own nationality; fits of anger over delays and other minor frustrations caused by local people; excessive fear of being cheated, robbed, or injured; delay and outright refusal to learn the language of the host country.
2. Rejection of the homeland as manifested in "going native" (seeking a 100% identification with the local people).

3. Rejection by the missionary of the people who sent him and rejection of the symbols of authority over him; personal failures blamed on the lack of proper orientation or the fact that nobody warned him that it would be like this. (Some have even been known to leave the Lord's church and join a denomination.)
4. Rejection of God.[5]

The things mentioned thus far in this chapter concerning culture shock have had to do mostly with the initial shock and the effect on the missionary and his family. Culture shock sometimes goes further than the initial shock into what may be called prolonged shock. There are no books or articles that describe prolonged shock; but there are a number of causes, indications, and symptoms mentioned under different headings that help to understand the causes and the nature of this type of shock. The next three sections of this chapter will endeavor to show how prolonged shock is produced and how it can produce a prolonged unfavorable effect on mission work.

Motive and Culture Shock

Christians sometimes decide to be foreign missionaries without understanding the proper motivation. It is not that they desire to do mission work from improper motives, it is just that some do not take the time to really understand themselves and why they desire to be missionaries. The proper motive must be determined and understood, and the motive must be right; otherwise the missionary will not endure when shocks and tests come. Each Christian who desires to be a foreign missionary must be honest enough to ask himself some soul-searching questions in order to determine his own motive, and he must have the courage to change to the proper motive if his motive is found to be a selfish one. As Charles H. Hambrick asked in an article in *Practical Anthropology*:

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[5] Most of the symptoms of culture shock given above were taken from the two articles already cited in *Practical Anthropology* by Kalervo Oberg and William A. Smalley.

> Are we honest enough with ourselves to be willing to admit that a part of our motivation is "to save our own souls," or to accumulate more merit in our struggle to justify ourselves? . . . It is easy for us to think, "How could God help rewarding a sacrificial foreign missionary like me?" . . . Is my mission centered in me, or is it centered in God? . . . Can our purpose stand the weight of daily disappointing and disillusioning experiences? Can we work patiently and quietly when the people to whom we go do not seem to be waiting with open arms? Can we have the people ignore us and our message, or not even seem to take us seriously and still continue faithfully to live wholly to the glory of God? . . . Every missionary is dedicated to God, but it is only in the grind of our daily work that the depth of dedication and commitment will manifest itself. It is not simply a matter of intention, for each missionary intends to live wholly to the glory of God, but rather a matter of one's inner strength and maturity.[6]

When the inner strength of the missionary is not based upon the right motivation, this will come to light when he is confronted with the inevitable disappointments of the work. From this can come a shock within the missionary that may not be discovered until he has completed two or more years of mission work. The shock will not only proceed from the discovery of improper motive, but from the effect on the local people with whom the missionary has been working. To understand more fully what this effect can be we must examine some improper motives in contrast to the proper motive. Tracey K. Jones, Jr., in his article "The Missionary Vocation," lists three improper motives.[7] Paraphrasing, they are as follows:

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[6] Charles H. Hambrick, "Lessons from An Unsuccessful Missionary," *Practical Anthropology*, VIII (July-August, 1961), pp. 187, 188.

1. Escape of Christian responsibility at home. The Christian finds problems in every congregation he works with in the United States and begins to think that working in the foreign mission field he can escape these problems.
2. Security for self. A preacher may find himself not quite the success he would like to be and decide that he can probably have better support if he will be a foreign missionary.
3. Pity for the unfortunate and backward people, revealed in a "do-good" attitude," which may also be a manifestation of pride and a superiority complex.

To these three improper motives are added three others:

1. Adventure. The challenge of particular barriers to be crossed, the challenge of the unknown.
2. Legalistic attitude. The idea of fulfilling a rigid requirement of Christ by staying a few years on the mission field and then coming home. This is looking upon foreign mission work like a "hitch" in the Army: "Get it behind you as soon as possible."
3. Pride. Desire to become well known in the brotherhood by being a foreign missionary. Pride is also revealed in the desire to be some place where "I" can do things the way "I" want to without interference from anyone. This is the "be my own boss" attitude.

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[7] Tracey K. Jones, Jr., "The Missionary Vocation," *The International Review of Missions*, XL (1951), pp. 403, 404.

Knowingly or unknowingly the missionary may communicate these motives to the people with whom he works, which may cause them to develop warped Christian personalities. These motives may be detected by the local people who are not Christians, which may cause them to reject any efforts to teach them. Strangely enough they will also be detected in the local Christians by the very missionary who communicated these motives to the people in the first place. The missionary may then begin to wonder what he did wrong. It is a similar situation to parents who, upon observing their children after they are grown, wonder where they got their warped personalities and ask themselves the question, "Where did I fail"? The shock usually comes when the missionary realizes that he himself is the source. Adding to this the fact that such a realization comes, not in a few weeks or months, but years after the damage is done, it is easily seen that the shock may cause the missionary to give up completely, return home, and never consider mission work again.

This brings us to the question, "What is the proper motive for missionary work"? Answering this question briefly, Christ Himself was the first missionary sent to lost mankind by the heavenly Father. Before Christ ascended into heaven He commissioned His apostles to be missionaries, going into all the world. The apostles went and preached even in the face of adverse circumstances and very trying physical hardships, all of them giving their lives to the carrying out of their mission. To determine the true Christian motive for doing mission work today, we ask the question, "Why did the apostles fulfill their mission so completely"? The answer is because of their intense loyalty to their Lord and Master Jesus Christ. The desire to do good or even a love for all people is not sufficient motive for mission work. To illustrate the value of this loyalty, we can look to American soldiers in foreign fields. They will go and live in fox holes, do without food, and even give their lives. Why will they do these things? Because of their loyalty to the United States. For other reasons they would not suffer such hardships; however, because their nation asks them to and shows them it is necessary to defend our freedom, they, being loyal citizens, gladly do things they would not otherwise do. For Christians the same loyalty must be manifested. Such loyalty in missionaries will be communicated to the local Christians, and such mission work will go forward on a firm footing.

Identification, Method and Culture Shock

One of the failings of American missionaries is the failure to identify with the people, as is revealed in methods used in mission work. One of the basic reasons for failing to identify is the failure to become culturally adjusted. One of the reasons for this failure is the failure to know the people and their culture. Completing the circle, to fail to know the people and their culture is to fail to identify with them. How do American missionaries usually adjust to such a situation? They adjust by setting up a mission station for the purpose of Westernizing as many of the local people as possible. This method is used for more than one reason. First, it keeps a person from suffering too much from culture shock or is reverted to because of experiencing culture shock. Second, it may be used because of the belief that western culture is superior to any other culture for the spreading of the gospel. Third, this method may be used because the American missionary is too lazy to make the necessary effort to learn the local culture and thereby seek identification with the people. The first reason given is the one related to this study. In such a case suffering from culture shock causes the missionary to be afraid to come in too close contact with the local people, their community, and way of life. Reverting to this method may also indicate that the missionary looks upon the local way of life as completely unfit for Christians. This is like taking fish from a lake and trying to raise them in an environment completely unsuited to fish. Don Adams, in an article in *Practical Anthropology,* relates an old Oriental story to illustrate a similar point. He said:

> Once upon a time there was a great flood, and involved in this flood were two creatures, a monkey and a fish. Now the monkey, being agile and experienced, was lucky enough to scramble up a tree and escape the raging waters. As he looked down from his safe perch, he saw the poor fish struggling against the swift current. With the very best of intentions, he reached down and lifted the fish from the water. The result was inevitable.[8]

American missionaries do the same with their converts when they almost completely separate them from their local culture. Such people become worthless in any efforts to convert their own people because they have become alienated from their people. This method of Westernizing the local people of a foreign nation usually includes paternalism, which is a treating of the local people in a fatherly way by regulating their conduct and supply their needs.

Identifying with the local people can either be good or bad, according to whether the traits of identification are desirable or undesirable. First, the missionary must identify himself with Christ by having a spirit of humility, an attitude of self-emptying, by becoming a servant, and as the apostle Paul said, "Become all things to all men." This type of identification will also seek an identification with the people by a spirit of "empathy" rather than "sympathy," a feeling of "with" instead of "for," a working with instead of for. The missionary seeking this desirable identification with the people will become involved with them emotionally, psychologically, and spiritually, and will thereby show an understanding of their minds, spirits, and way of thinking. He will accept the people as equals with a spirit of Christian love. This type of identification will also necessitate learning the language of the people.

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[8] Adams, *loc. cit.*

An identification that is of a purely physical or external nature is undesirable in that it may gender suspicion as to the motive of the missionary. This is an absolute identification in terms of living standards, wearing the same type of clothing, living in the same type of house, and eating the same type of food. Though a certain amount of this kind of identification may be desirable in some nations, it may do harm in others. In some nations American missionaries are expected to be different in that they cannot change the color of their skin: they cannot be Indian, Negro, or Oriental if they are of Western ancestry. Also, seeking too great a degree of purely physical identification may indicate culture shock in the form of rejection of one's own homeland and nationality.

There are certain impediments to identification that may indicate cultural insecurity or culture shock that are hard to overlook in any culture. They are cultural snobbery and personal stuffiness. As *Webster's Dictionary*[9] defines it, cultural snobbery is the assuming of "an offensive air of superiority in matters of knowledge or taste." Personal stuffiness is defined as "narrowly inflexible in standards of conduct." It is easily understood that neither of these attitudes would seek too close association with the people of another culture. These two attitudes can express themselves either as personal characteristics before leaving for the mission field or as symptoms of culture shock after arriving on the field. Other impediments to identification that are related to culture shock are: failure to understand basic cultural differences; failure to understand the pride, self-respect, and prejudices of a people as relatted to themselves as individuals and as revealed in their patriotic nationalistic or tribal attitude; and failure of the missionary to understand himself and his own culture.

The Shock of Self-Discovery

"It is, however, in the shock of self-discovery that there comes the possibility of healing from shock."[10] This is a statement by William A. Smalley in his article, "Culture Shock, Language Shock, and the Shock of Self-Discovery." One of the purposes of this book is to awake future missionaries to the need of first knowing themselves and their own culture before attempting to communicate the gospel to people of a foreign culture. J. H. Bavinck said, "The great problem of the mission field is and remains the missionary and the sending congregation."[11] Eugene A. Nida said:

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[9] *WCD,* Seventh Edition, 1965.
[10] Smalley, *loc. cit.*

> Nevertheless, it is not primarily the message but the messenger of Christianity that provides the greatest problems for the average non-Christian... but those well-intentioned victims of a superiority complex who exude a holier-than-thou condescension full of paternalistic piety still delude themselves into thinking that their task is to work for people rather than with them. Their unsuspected self-righteousness and their identification of Western culture with Christianity keeps them from spiritual comradeship. They remain foreign, not only in the outward phases of race and culture, but also in the inward emotional responses.[12]

Not many missionaries who manifest this attitude really realize how they appear to people of other cultures. They simply continue to be and act like Americans while living in a foreign culture completely ignorant of what they are really communicating. Edward T. Hall phrases it, "ignorant of what we are communicating to other people by our own normal behavior."[13] When Americans fail to understand other people, they refer to them as stupid. What Americans fail to understand is that people of other cultures think the same of Americans. Again quoting from Edward T. Hall:

> When it becomes apparent to people of different countries that they are not understanding one another, each tends to blame it on "those foreigners", on their stupidity, deceit, or craziness.

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> When incidents do occur, the Americans rarely know how to act in such a way as to avoid adding fuel to the fire. They

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[11] J. H. Bavinck, *An Introduction to the Science of Missions*, trans. David Hugh Freeman (Philadelphia: The Presbyterian and Reformed Publishing Co., 1961), p. 112.

[12] Nida, *op. cit.*, pp. 251, 252.

[13] Edward T. Hall, *The Silent Language*, (Garden City, New York: Doubleday & Co., Inc., 1959), p. 14.

> are usually blind to the fact that what passes as ordinary, acceptable American behavior is often interpreted in such a way by foreigners that it distorts our true sentiments or our intentions.[14]

Hall states later in the same book:

> Years of study have convinced me that the real job is not to understand foreign culture but to understand our own . . . One of the most effective ways to learn about oneself is by taking seriously the cultures of others. It forces you to pay attention to those details of life which differentiate them from you.[15]

Sometimes upon debarking in another country, an American will jokingly say, "Look at all the foreigners." Someone else will usually answer, "In this country *you* are the foreigner." Though a missionary should seek to be as much like the local people as reason and wisdom dictate, still he must always remember that he is a foreigner and a guest in the country and will always be looked upon as such by the local people. Though it will be extremely difficult to keep from acting foreign, the missionary should do his best to follow the local customs in order to be the best guest he knows how to be. Concerning the foreignness of the missionary, Dale W. Kietzman said:

> The really serious problem here is that the missionary is seldom aware of the many ways in which he is affecting native life, completely apart from so-called "missionary" work. His very presence as a foreigner, even though living in modified Western style, can at times have a greater disruptive effect than his preaching of the Gospel. Even where we may, to outward appearances, adapt ourselves to native patterns, our subconscious habits and our attitudes and questions, betray our "otherness." We may be accepted, but the native population has had to make a conscious adjustment to accommodate us.[16]

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[14] *Ibid.*, p. 15.

[15] *Ibid.*, pp. 53, 54.

[16] Dale W. Kietzman, "Conversion and Culture Change," *Practical Anthropology*, V (1958), p. 208.

The author had an experience once in the Philippines concerning one of his "subconscious habits" that, upon learning the effect on some of his Filipino students in Zamboanga Bible College, not only shocked him but the students also. One day as he walked into the classroom some of the students were having a heated discussion in their language. When asked the nature of their discussion, one answered, "Sir, we were discussing whether we should swing our legs crosswise or lengthwise while sitting on the table when we become teachers." The author was shocked to learn that the students thought they should copy everything he did in order to be good teachers, and the students were shocked to learn they were attempting to copy a bad subconscious habit of the teacher. Needless to say, the teacher ceased sitting on the table while teaching. Such incidents as this constitute a part of the shock of self-discovery.

Before World War II Americans could travel almost anywhere in the world and expect to be treated with dignity and respect. There seemed to be magic in the phrase, "I am an American." Doors would open; the best was placed at the American's disposal. Many Americans were and still are naive enough to believe that such special treatment was afforded simply because of great respect for Americans. Of course, the truth is that there was more respect for the "dollars" that accompanied the Americans than for the Americans.

During, and especially after World War II, America has pumped billions of foreign aid dollars into many countries, expecting in return a friendly attitude toward America. Instead there has been revealed a great "changed image" of America and Americans in the world today. Americans have prided themselves in being able to help people out of the abundance of their material possessions and out of the sympathy of their hearts. Many nations and millions of people have accepted American aid in various forms of material, cash, and credit. Have these people shown love and respect for this aid? They have answered with a "Yankee, go home"! Sydney J. Harris, in his article, "On the Contrary," helps Americans to see themselves as people of other nations see them, and helps them see people of other nations in a different light when he said:

> Sypmathy is feeling *for* someone; it is an easy sentiment, especially when we ourselves are unthreatened. Empathy is feeling *with* someone — it is projecting our consciousness into his suffering. Americans are perhaps the most generous people the world has ever known, and yet somehow we find that all our money and food and offers of friendship are not met with deep and abiding gratitude by the recipients of our favors. This is, I suspect, largely because those recipients are looking for empathy rather than sympathy, for a compassionate understanding of their needs and problems, rather than for handouts.[17]

It comes as a shock to most Americans for them to learn how they appear to people of other nations today. Their generosity has appeared in a very selfish light as is revealed in past and present attitudes toward colonialism, political domination, and the modern accusation of what may be called "satellitism." Actually what the people of the world think of Americans today is not determined by American motive but by what has been communicated to them, and what has been communicated is entirely different to what has been intended.

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[17] Sydney J. Harris, "On the Contrary," *Readers Digest*, LXXXVI (April 1965), p. 30.

The last paragraph considered the impact of America and Americans in general on the world, which has revealed a "changed image" of America in the world today. Now the question is asked how have missionaries contributed to this changed image and how will this knowledge help missionaries in self-discovery so as to avoid such mistakes in the future? The answer is that American missionaries must see themselves as the people of other nations see them. They must experience the shock of self-discovery. They must know what their own culture has done to them to make them appear as they do to others. American missionaries must understand their own culture.

Upon first entering the Philippines the author and his family were shocked because the people of the more remote cities would gather in groups and follow them around town from store to store staring at them, reaching out to touch them, feeling of their hair. They could not understand why Filipinos thought Americans were so different. After living in the Philippines for a year or more, whenever strange Americans had occasion to be in Zamboanga City where the author and his family lived, they found themselves standing in the crowd staring along with the Filipinos. They had begun to see themselves as the people had seen them upon first arrival. Most Filipinos are the same height and weight, have the same color skin and hair, are quiet in nature, and are conservative with their money. The author and his family began to observe as they had never realized before how different Americans are, not only to people of other nations, but to each other. They are tall, short, skinny, fat, dark, medium, light, with hair ranging in color from white to black, with many colors and shades in between. They are loud, and seemingly, anything but conservative with their money. All in all the picture the author and his family got of "themselves" was amusing but shocking and very revealing. Of course this was only an external picture they received. It is only when the people of other nations will confide in the missionary that he really begins to get a true picture of what Americans communicate, talking and acting as normal Americans.

The author had an experience in Agra, India, during World War II, that taught a lesson which will never be forgotten. Upon entering a shop the proprietor said to him, "I do not want to sell anything to you; I do not have anything you want; I do not have anything good enough for you." When asked why he spoke this way, he answered that according to almost every American he had met, America was better than any other country, and everything in America was better than anything else in the world; therefore, none of his products were good enough for Americans. In leaving such an impression, there is manifested an "American ethnocentric superiority complex." During World War II the Germans looked upon themselves as "supermen," stronger than all the world; the Japanese considered themselves "sons of Heaven" to whom all nations should submit. The Americans conquered them all, proving their superiority. Is this the impression Christians desire to make on other nations? If so, it is not in keeping with the spirit of humility as taught in the New Testament. Americans constantly look through a "veil" of Americanism, even as missionaries, and never really understand the people or why they fail to communicate with them. They may not intend to manifest an attitude of superiority, but because of American "industrial culture," it is hard to adjust to a basically agricultural culture without denoting the differences and expressing these differences in comparative expressions favoring the culture with which Americans are most familiar. In so doing they leave the impression of downgrading everything and everyone else. With this apparent downgrading, Americans cause the people contacted to suffer a loss of pride and self-respect, especially if a paternalistic attitude is manifested toward them.

Americans actually live in a culture that could be termed false. It is basically industrial, depending on modern technology. If a few well-placed H bombs crippled electrical power and the oil industry, Americans would immediately return to ways called "backward" in our modern age such as cooking on an open fire in the backyard. Often is heard the expression a *very backward people,* but are people backward because they live in a bamboo house that has no electricity, no running water, or the conveniences that are associated with these? Did Americans ever consider life from the viewpoint of the ones called "backward"? American missionaries claim to come, sacrificing, in order to preach Christ, when the appearance is that they cannot separate themselves from western gadgets long enough to really consider life and culture from another's viewpoint. Rather than call a people backward, downgrading everything and everybody, the missionary must understand the need of every individual to retain pride in his own nation and culture and to maintain his self-respect. He must never destroy this pride and self-respect by improper actions or words.

Looking further into the attitude of superiority on the part of the missionary as it affects mission work and as it helps to "discover self," A. Scherer said:

> Missionaries came to the lands of Asia and Africa as representatives of a higher social order, convinced of the superiority of western civilization. Love for the sinner for whom Christ died degenerated easily into pity for the unfortunate and the backward... The disparity between the missionary's economic and educational standards and those of the people to whom he came led to paternalism both as an attitude and as a missionary method... The aroma of Christ was strangely contaminated with the odor of self-interest. The preaching of "Christ crucified" was often reduced to the offer of material inducements and the promise of social advancement. Sin was easily confused with social backwardness, and grace with progress and modernity. Christian life was presented as a higher form of culture and morality, access to which was gained by Christian education.[18]

K. M. Panikkar, who is an Asian, calls this missionary method "cultural aggression." He wrote:

> During the nineteenth century the belief in the racial superiority of the Europeans as a permanent factor in human history was widely held in the West... Now the strange thing in Asia was that, even during the days of unchallenged European political supremacy, rightly or wrongly no Asian people accepted the cultural superiority of the West. The educational activities of the missionaries, far from helping the cause of the Christian faith, only led to the identification of the work of Christian missions with "western and American cultural aggression."[19]

Other charges against western and American missionaries that help to "discover self" are given by Ralph E. Dodge in his book *The Unpopular Missionary*. He writes:

> The charges against individual missionaries are numerous; here are seven of the more serious ones: inability to com-

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[18] James A. Scherer, *Missionary Go Home* (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1964), pp. 33, 34.

[19] K. M. Panikkar, *Asia and Western Dominance* (London: George Allen & Unwin, 1953), pp. 455-56.

> municate, unsympathetic attitude, lack of understanding, inability to produce results, failure to identify, lack of cooperation, and desire for segregation.
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> Linked with the inability to communicate and an unsympathetic attitude toward associates is an indifference to local cultural values. Some missionaries feel that they have already learned all that is worth knowing, and with closed mind and rigid attitude they try to impart their superior knowledge to unreceptive ears. They assume that their own sets of values are unquestionably superior to any counter-set which they may find in others. They come only to teach — never to learn — and thus, close the door against opportunities to teach. He who refuses to learn soon ceases to have anything to share with others.[20]

Because of individual differences in American missionaries, all that needs to be said concerning self-discovery cannot be said in one paper. Each missionary must examine himself, his own subconscious habits, his own attitudes, and his own personal characteristics as an individual and as a Christian. He must take it upon himself to examine and discover his own cultural aspects.

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[20] Ralph E. Dodge, *The Unpopular Missionary* (Westwood, New Jersey: Fleming H. Revell Co., 1964), pp. 32, 33.

CHAPTER III

RELATIONSHIP BETWEEN CULTURE SHOCK AND MISSIONARY QUALIFICATIONS, PREPARATION, AND ORIENTATION

Missionary Qualifications and Culture Shock

The word *qualification* is defined in *Webster's Dictionary*[1] as, "a: an endowment or acquirement that fits a person (as for an office), b: a condition that must be complied with." In analyzing these definitions, notice is given to the words *endowment* and *acquirement* and to the phrase *condition complied with.* Again looking to the dictionary, endowment is defined as "natural capacity, power, or ability." Acquirement is defined as "an attainment of mind or body usually resulting from continued endeavor." In applying these definitions as they relate to missionaries, we find the qualifications include:

1. Inborn natural abilities.
2. Attainments of body and mind from birth to adulthood through spiritual, academic, and physical training.
3. Special conditions that must be complied with that apply especially to missionaries to qualify them for their work.

From these three main qualifications it is easily understood that not just anyone can be a missionary.

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[1] *WCD, Seventh Edition,* 1965.

First of all, just as some people have inborn natural abilities which enable them to develop into engineers, scientists, or teachers, some have inborn abilities that will enable them to develop into good foreign missionaries. This is not said with the intention of nullifying the Biblical teaching that all Christians are to carry out the Great Commission by preaching the gospel according to their ability and as they have opportunity, but to show that greater abilities are required to preach the gospel in a foreign country. Such qualifications are above and beyond preparation and orientation, and without them preparation and orientation will not make a missionary.

Second, in regard to the attainments of body and mind we may ask the question, "When does preparation begin?" Preparation actually begins with Christian parents bringing up their children "in the nurture and admonition of the Lord." All Christian traits instilled in the child are steps in that preparation. Such traits of character as humility; dependability; the ability to meet new situations, to co-operate, to endure hardships; emotional stability that can stand up to criticism and ridicule; and the ability to learn and be taught are not developed in a four or five year college course, but come through years of growing up in a Christian environment. All of these things tend to give a missionary the strength of character to meet all situations and to stand firm when shocks and tests come. They give the prospective missionary a foundation upon which to build his life as a missionary. Without these characteristics no missionary could stand the shock of a new culture or be successful, regardless of the special preparation he may have received.

Third, with the foundation of a Christian life and a formal Christian education, the prospective missionary is ready for the special preparation that will qualify him to do a successful work. Such preparation consists of the study of missionary principles and methods, cultural anthropology, living religious, cross-cultural communication, phonetics, linguistics, and the native language of the people with whom the missionary desires to work.

Some Past and Present Views Concerning Preparation and Orientation

The old sayings, "It's not what you say but what you are that really counts" and "I'd rather see a sermon any day than hear one" are just as true on the foreign mission field as they are at home, except that on the foreign field they cannot be accepted at face value. By this is meant that the culture of some foreign fields is so different from that of the missionary that what he says and does is so disguised in American culture that the local people are never really able to learn what a missionary is or what his motives and intentions are unless he is willing to adapt himself to the local culture. It makes no difference how good his character is or how high his motives may be. If he never communicates with the people, they may never see him for what he is, or see the good he is trying to do. It is understandable that the new missionary is unable to sit still and remain calm when he is shocked by the various illnesses, struck by the poverty, and overcome by the tremendous misery around him. However, when he seeks to alleviate these things without proper preparation and enculturation, he immediately comes under suspicion by the local people. As J. H. Bavinck has written:

> The missionary no longer simply lives on a mission field, but he now also does something, and what he does is completely strange; it is entirely outside of and contradictory to the customs and morals established by the elders. It unequivocally denies the existence of spirits and magic force, and it is prompted by a completely different attitude.
>
> Such behavior on the part of the missionary is not without serious danger. The missionary can hardly escape being regarded as a sort of atheist, as someone who does not pay any attention to the mysterious powers of which these people have always been afraid.[2]

The disease, poverty, and misery may shock the new missionary into doing something, but it must be emphasized that for the missionary to act without first receiving instruction from someone who knows the culture, the second shock may be greater than the initial shock.

J. H. Bavinck tells of a man named Johannes Goszner (1773-1858), who left the Berlin Mission Society because he thought there was too much emphasis placed on preparation and training. He established an organization that sent out workers who were practically unskilled to earn their living by manual labor. The conclusion to this experiment was that such a method was not very effective. Two lessons were learned that can be of great value in doing mission work today. First, it is impractical to use untrained missionaries. The work is exceedingly exacting and requires deep insight and knowledge. The mistakes made by untrained missionaries are often visible for years. If a missionary has no insight into the society in which he works, and if he has no conception of its religious background, he can commit great errors with the best of intentions. Second, it is necessary that missionaries receive adequate income. It was found that in some areas there was more objection to foreign-paid natives than to paid foreigners. It was further observed that foreign missionaries are not judged by local standards as are the native evangelists.[3]

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[2] J. H. Bavinck, *An Introduction to the Science of Missions,* trans. David Hugh Freeman (Philadelphia: The Presbyterian and Reformed Publishing Co., 1961), p. 111.

Concerning pioneer missionaries and lack of cultural knowledge, Willis Church Lamott wrote:

> They had not studied cultural anthropology, since the science did not exist, and could not look beyond the surface of strange customs to the pattern to which they adhered. They were merely aware of unpleasant and unfamiliar — and hence ungodly — habits, smells, and tastes, and set out to change them.[4]

He further stated that some missionaries actually believed that foreign people had to learn western civilization as a preparation for learning Christinity.

From a book published as recently as 1954, there comes a false view of how to do mission work that would eliminate most of the preparation of the missionary if carried out. This view is set forth by Joh. Warneck, a German writer, in his book *The Living Christ and Dying Heathenism.* He wrote:

> A kindred fact in the divine leading, which cannot fail to open up the way for the Gospel among the indifferent heathen, is the superiority of the white race that brings them the Gospel. That race takes a dominant position everywhere in the heathen world; the dull eye of the heathen sees there the earthly blessings that accompany Christianity, and learns thereby to value the new religion.[5]

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[3] *Ibid.*, pp. 98, 99.

[4] Willis Church Lamott, *Revolution in Missions* (New York: The Macmillan Co., 1958), p. 114.

[5] Joh. Warneck, *The Living Christ and Dying Heathenism,* trans. Neil Buchanan (Grand Rapids, Michigan: Baker Book House, 1954), p. 165.

It is just such attitudes as "superiority of the white race" and "the dull eye of the heathen" that have helped lead to some of the conditions in the world which have spawned in turn the attitudes of "Yankee, go home"! and "Missionary, go home"! Any missionary who would go forth with such an attitude is doomed to failure. Such is not in keeping with the teaching of Christ concerning humility and would show not only a lack of preparation, culturally speaking, but also a lack of preparation, spiritually speaking. Needless to say, the whole world has been shocked by happenings that have developed because of such improper attitudes. Such an attitude would require only a preparation to display materialism and the fruits of materialism. This, of course, would lead to a "rice Christian" or materialistic concept of Christianity, which would not be Christianity at all. Because of the danger of communicating such ideas unintentionally it is necessary that a missionary receive preparation in addition to his general missionary training. That special preparation is called "orientation."

Orient, as defined in *Webster's Dictionary*[6], means "to set right by adjusting to facts or principles; to acquaint with the existing situation or environment." As applied to missionary preparation, orientation is the process of adjusting to the facts and principles of everyday life in the foreign country chosen for the work, and also becoming acquainted with the existing situation of that country and its cultural environment. For a further understanding of orientation it may be well to state here that while all orientation is preparation, not all preparation is orientation.

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[6] *WCD*, Seventh Edition, 1965.

Missionary orientation consists not only of study from books and articles, but also actual contact and experiences with missionaries and native people of the area in which the missionary desires to work. Because of its nature orientation must, of necessity, extend even to the field of work during the missionary's first tour of duty. However, it is very important that there be pre-field orientation. Donald P. Smith, in his very informative article "A New Approach to Missionary Orientation," wrote:

> The new missionary must find his bearings in circumstances of almost overwhelming complexity. Pre-field orientation is essential in order to prepare him for the shock of transition from the relatively sheltered life of American middleclass Christianity to creative Christian witness and service in the midst of a revolutionary world.[7]

To show the importance of orientation for the missionary he states that regardless of how much the new missionary may know, the chasm between the two cultures is so great that he needs all the help he can get to prepare himself. He later makes some very important statements concerning how deep missionary orientation must go to really help the missionary. He states:

> Perhaps enough has been said to make it clear that nothing less than a total approach to the candidate's whole being (spiritual, intellectual, emotional, and volitional) can be considered adequate orientation.
>
> Here we come to a crucial point. There is a widespread, fallacious assumption that orientation merely consists of transmitting the right information to a new missionary. It is assumed that "telling" a person what he should know, and what he should or should not do is all that is necessary.[8]

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[7] Donald P. Smith, "A New Approach to Missionary Orientation," *The International Review of Missions*, L (1961), p. 396.

[8] *Ibid.*, p. 400.

He goes on to indicate that people do not change their attitudes and habits of life just because they have acquired some new information. He says that the orientation must somehow break through to the whole person, as indicated in the quotation above, and that no purely academic program can possibly do this. He further shows what orientation can and cannot do by stating:

> The deeper springs of action are built up over many years in experiences of home, school, community, church, and work. The reconstruction of personality is beyond the scope of missionary orientation. But we can help a candidate to see some of the danger spots, to increase his sensitivity to others and to understand himself more completely in relation to the demands of his new calling. He can change enough during his time of orientation to sense where more change is needed and to be ready for it.[9]

It is readily observable from what has been said that a candidate must be flexible and open to growth, or the serious question of his suitability for overseas service is raised. This suggests that the period of orientation can serve as a screening function to determine the flexibility of the candidate. Mr. Smith gives the major problem of orientation when he states:

> The problem of orientation, then, is to establish a supportive climate which will motivate candidates to desire change at points at which change will make them more effective missionaries. Without such climate, learning at a deep level cannot take place and orientation is superficial.[10]

Mr. Smith then gives what he calls five essential elements of orientation in depth:

1. An integrated experience which includes everything that happens in classroom, library, dining room, or fellowship lounge.

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[9] *Ibid.*, p. 401.
[10] *Ibid.*, p. 402.

2. An intensive experience to immerse the candidate in problems which are confronted, and to secure his commitment to a lifetime struggle to obtain answers not now possessed.
3. Christian community life based on the "cultural island" concept so as to withdraw as much as possible from the demands of American culture in order to adapt to a new way of life.
4. Confrontation or planned experiences of face-to-face situations with realities that the candidate has never before met, such as the shock of seeing and smelling a slum, talking with a persuasive communist, etcetera. These experiences are to be followed with carefully planned lectures, readings, and discussions.
5. The laboratory method of learning which consists of sharing the common life with fellow-Christians, transforming this life into a conscious learning process, carefully observing and interpreting the observations in order to apply them to future eventualities.[11]

H. A. Wittenbach gives three aims in what he terms "pre-sailing training,"[12] which could be termed preparation and orientation, that fit in well with what Donald P. Smith has said. The first aim is to test the character of the candidates through community life. This suggests a controlled community life through which special observations may be made. The second aim is to try to help the candidates to understand something of the strains and tensions to which they will be exposed in a foreign country. The third aim is to strengthen in the candidate his sense of vocation.

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[11] *Ibid.*, pp. 402-06.

[12] H. A. Wittenbach, "The Training of A Missionary," *The International Review of Missions*, XLIX (1960), 406, 407.

CHAPTER IV

EXAMINATION OF ANSWERS TO MISSIONARY QUESTIONNAIRE

Copy of Letter Sent to Sixty-four Missionaries and Comments

In the Fall of 1964 the author sent out sixty-four letters and questionnaires to missionaries of the churches of Christ around the world. Of the sixty-four questionnaires sent, thirty-six were returned with answers. Following is a copy of the letter sent to the missionaries:

> Dear (Missionary):
>
> I am in the process of writing a thesis entitled "Meeting and Overcoming Culture Shock through Missionary Preparation and Orientation." The problem I am seeking to answer is as follows:
>
> What constitutes adequate missionary preparation and orientation for a prospective missionary to overcome culture shock so as to be able to identify with the people of a foreign culture and thereby communicate to them the gospel of Christ, and whether it is possible to provide such training in this country?
>
> What do I mean by culture shock? It is the emotional effect within an individual when he experiences the "clash" of his cultural way with that of another people.
>
> What causes culture shock? The initial shock is caused by a sudden recognition of cultural differences.
>
> 1. Language difference—inability to communicate—gives a feeling of frustration, inadequacy.
> 2. Customs different.
> 3. Standard of living vastly different.

4. Lack of cleanliness.
5. Smells different and provoking.
6. Sounds different.
7. Some sights simply different but some ghastly. Beggars, filth, open sewers, diseased people, etc.

You may think of others.

When missionaries fail to adjust to the initial shock, most of them return home, or have to be returned home within a few months or even weeks or days, after arriving on the field. Though there is great loss of money and time in experiences like this, the greater loss perhaps is the loss of a missionary or missionary family that will have no desire to return because of not knowing how to adjust to a very unpleasant experience.

Even though some adjust to the initial shock, later they may suffer shock because of a realization of a lack of communication and become discouraged and begin to wonder, "Just what am I doing here?" Proper training will help eliminate this problem.

The saddest situation is when a missionary never really realizes his inability to identify and communicate, works in a mission field for a number of years, and does not accomplish anything of great value. I believe all of these situations arise from lack of training and orientation. Is it possible to provide training in the United States to eliminate these problems?

Enclosed is a questionnaire that will help me in writing my thesis if you can get the answers back to me very quickly. I will appreciate this very much and want you to know that your answers may be very valuable in training of future missionaries.

Sincerely in Christ,
Bert M. Perry

In this letter is given a brief definition, a brief list of the causes, and a few of the effects and results of culture shock. The author purposely made his comments concerning culture shock brief, lest those answering detect some of his opinions and ideas and reflect them in their answers.

Of course, the author had no way of knowing the extent of the knowledge or formal training that most of the missionaries had on the subjects of cultural anthropology, cultural adjustments, or culture shock. Revealing little information in the letter enabled the author to detect in the answers whether or not the missionary's answers came from what he had studied or from his experiences on the mission field.

Questionnaire and Survey of Answers

Following is the questionnaire which was sent with the letter and a survey of the answers. These questions and answers will be examined one at a time to show evidence that many missionaries consider a study such as this important to more effective mission work.

QUESTION NO. 1. WHAT COURSES THAT YOU STUDIED IN THE UNITED STATES HELPED YOU MOST IN MEETING AND OVERCOMING CULTURE SHOCK WHEN YOU ARRIVED ON THE FIELD?

Of the thirty-six questionnaires returned, four gave no answer, eighteen answered "none," some added "indirectly all courses I studied in college," and others added various courses that are included in the list below. The other fourteen gave answers which are also included in the list below.

Political Science
Social Science
Sociology
Cultural Anthropology
Psychology
Language Courses
Religious History
World History
History of Specific Countries

Personal Counseling
World Religions
World Wide Evangelism
Problems of the Preacher
Mission Experience in the U.S.
Bible
Faith Building Courses
Current Religious Thought
Preparation of the Missionary
Missionary Principles, Methods and Practice
State Department Orientation Course
Geography
Major Religious Doctrines
Love Building Courses
Courses in the Practical Field

QUESTION NO. 2. WHAT COURSE OR COURSES WOULD YOU RECOMMEND THAT IN YOUR OPINION WOULD HELP NEW MISSIONARIES TO MEET AND OVERCOME THE INITIAL CULTURE SHOCK WHEN FIRST ENTERING A FOREIGN COUNTRY?

In answer to this question three of the thirty-six returns said, "I don't know," and three gave no answer. The other thirty recommended all of the courses that are listed under question number one with the following additions:

Etiquette
Ethics
Economics
Mechanics
Agriculture
Personality Forming Courses
Comparative Religions
History of Missions (including history of the field where the missionary intends to work).

One person added that the wives of the missionaries also need to study such courses.

QUESTION NO. 3. HOW WOULD YOU DESCRIBE CULTURE SHOCK AND THE CAUSES OF CULTURE SHOCK IN THE COUNTRY IN WHICH YOU WORK? PERHAPS YOU COULD

RELATE SOME PERSONAL EXPERIENCES HERE THAT YOU HAD RELATING TO CULTURAL DIFFERENCES. PLEASE INCLUDE FIRST IMPRESSIONS OF CULTURAL DIFFERENCES OF EVEN THE SIMPLEST EVERYDAY MATTERS, EVEN THE THINGS THAT SEEM UNIMPORTANT.

To this question two answered that there was nothing in the country in which they lived to cause culture shock, and two gave no answer to the question. Some confused symptoms of culture shock with causes of culture shock. There were more causes of culture shock listed for Asia and Africa than for Europe and Latin America. One missionary listed cultural differences that could cause culture shock under three headings: superficial differences, differences involving emotional problems, and subjective differences. There were thirty-two who mentioned cultural differences that cause culture shock. Leading the list, filth and smells were mentioned twelve times. Next, mentioned nine times, were inability to communicate or language difficulty and time orientation, revealed in the slowness of the people or the "manana" attitude. Mentioned eight times were morals and ethics, and mentioned six times was the general term *different customs.* Other differences mentioned were as follows:

Mentioned five times each:

Standard of living
Food (difference of or strangeness in diet)

Mentioned four times each:

Poverty
Disease
Toilet habits
Way of dress
Personality of the people

Mentioned three times each:

Way of thinking of the local people
Political methods
Lying
People after (my) money

Mentioned two times each:

Economy (high prices)
Indifference
Wine drinking
Cheating
Racial difference
Laziness

Mentioned once each:

Selfishness
Climate
Drum beating
Dancing
Being a foreigner yourself
Poor roads
Shortage of supplies
Space concept
Attitude toward women
Inefficiency
Chewing Bethel nut
No respect for privacy
Lizards and insects in house
Motor traffic and other transportation
Teeming masses of people

QUESTION NO. 4. DID YOU ENCOUNTER CERTAIN PROBLEMS RELATING TO CULTURAL DIFFERENCES THAT YOU WISH YOU COULD HAVE BEEN WARNED ABOUT BEFORE LEAVING THE STATES? IF SO, WHAT?

Of the thirty-six that sent the questionnaire back, five gave no answer to the question and nineteen answered "none." The other twelve listed the following problems:

The custom of not taking children to church
Poor treatment of servants, low wages, etc.
Pride of the people

Dependency of the people
Language difficulty
Difference in diet
High prices
Poor transportation
Difference in American English and Filipino English
Social customs
Japanese custom of "girl" (psychology of giving and receiving gifts)
Local church troubles
Low standards of living
The poor "face of Christianity" in the Orient
The poor attitude of other members of the American community (military personnel, government workers and other civilian workers) toward the local people and toward missionaries

QUESTION NO. 5. IF YOU DID NOT EXPERIENCE WHAT YOU WOULD CALL AN INITIAL CULTURE SHOCK, OR IF IT WAS NOT VERY GREAT, TO WHAT WOULD YOU ATTRIBUTE THIS?

In answering this question, there were twenty-three of the thirty-six who said that they and their families experienced severe, medium, or mild culture shock. Of these, mild shock was indicated by sixteen. The amount of shock sometimes varied within a family. There were four who said they experienced no culture shock and gave reasons why they did not. There were nine who did not admit experiencing culture shock, five of whom gave very brief, impersonal answers, but indicated that a person could suffer mild shock if not warned about a few peculiarities of the local people and customs. All five were living in Europe or countries of European background, and stated that the culture was very similar to that in the United States. Three of the other four stated that they considered culture shock in a person to be a sign of an unhealthy Christian condition and attitude. One of the missionaries said, "I believe the shock lies not so much with the conflicting cultures as it does with the inadequate mental-spiritual makeup of the shocked missionary." This missionary went on to say, "The shock is caused by the lack of breadth of mind, by the narrowness of mental outlook, by the too-restricted attitude toward one's work." He also stated that the missionary who had Christ as his only master and his one concern that of preaching the gospel, "For him it simply does not exist." Another missionary who lived in the same city and country as the one who made the above statements said that he had done a good bit of reading concerning culture shock and cultural adjustments before going overseas, and also stated that his study helped him to make a quick adjustment. He then said, "I have seen symptoms, though, that may put it back within the person, for one missionary here, (*name of first missionary*), should have returned home in a few months, for he can't bring himself to eat with the people except for a barest handful of rice." In this incident is revealed the fact that the missionary who denied the existence of culture shock for the one with the right mental and spiritual attitude, was himself in the midst of culture shock. It is doubtful that this missionary would be willing to admit that his mental and spiritual attitude was wrong. It must be admitted that it is sometimes the case that a missionary is sent to a foreign field who has a wrong mental and spiritual attitude as a Christian, and that this attitude may be revealed in some form of culture shock. This does not mean, however, that everyone who suffers culture shock has the wrong attitude. That would be a false conclusion.

Of the sixteen missionaries that indicated they experienced only mild culture shock, thirteen stated that they believed their varied living and working experiences helped them to adjust very quickly. Some of them had worked in mission points in the United States, some had traveled widely in the States, some had traveled to Canada or Mexico, and some had traveled overseas in the Armed Services or for other purposes. Some indicated that the information they received from missionaries on the field or from former missionaries helped them to overcome shock.

QUESTION NO. 6. HOW LONG HAVE YOU BEEN ON THE MISSION FIELD? YEARS? HOW MANY TERMS?

In answering this question some objected to the idea of "terms" and indicated that they looked upon mission work as a lifetime affair. Some indicated they did occasionally take a vacation in the States, although there were some who had not been back to the States in fifteen or more years. Only one of the thirty-six questionnaires returned failed to mention the number of years spent on the foreign field. The years listed by the other thirty-five came to a total of 233 years, 7½ months. One had been on the field for nineteen years, two for fifteen years, two for twelve years, one for eleven years, and one for ten years. The other twenty-eight ranged from 3½ months to nine years on the field.

QUESTION NO. 7. DID YOU GO OVERSEAS IN THE ARMED FORCES AT ANY TIME BEFORE YOU WENT AS A MISSIONARY? IF SO, DID THIS HELP IN OVERCOMING CULTURE SHOCK?

Twenty of the thirty-six that answered had been overseas in the Armed Forces. Seventeen of the twenty said that such experiences did help them to overcome cultural differences when they became missionaries. The other three stated that they were on U.S. Navy ships and did not have many opportunities to observe life in another country.

QUESTION NO. 8. WOULD YOU RECOMMEND ORIENTATION AND SURVEY TRIPS TO THE MISSION FIELD BY PROSPECTIVE MISSIONARIES?

Four gave no answer to this question; six answered "no." Five of the six added "cost too much," three added "period too short to do any good," and one added "may do more harm than good." There were twenty-five who answered "yes" to this question, six of whom gave an unqualified yes. One who answered yes also added that it was not really necessary, as lectures could take the place of such a trip. The other eighteen qualified their answers with the following statements:

> If the trip is not a sightseeing tour.
>
> If properly planned and executed. Without proper plans it could be deceptive.
>
> Only if the prospective missionary has studied an orientation course concerning the country in which he desires to work, and makes the trip to that country.
>
> Orientation and survey trips would likely be more economical in the long run.
>
> Two answered yes if at own expense, would recommend travel in the United States, Canada, or Mexico first.
>
> If time is used properly, but should have experience in the United States first.
>
> If qualified interpretation and analysis is received along the way.
>
> If the cost is not too great.
>
> If it could be arranged to hold meetings in different countries or cities along the way.
>
> Some survey trips are necessary.
>
> The cost is worthwhile, as it gets shocks over with so as to be satisfied later; however, it is not best to send young men. Older, experienced men adjust quicker.

Where necessary and practical.

If the missionary is already prepared for the work. He should have a list of things he desires to learn about the country.

Concerning the length of orientation and survey trips, one said that they should last one or two months with the prospective missionary working with a missionary on the field; another felt they should be for six months or more. There was one who said that prospective missionaries should stay long enough to really learn something; otherwise, first impressions could be wrong. Two answered that such trips would be profitable only if the person stayed long enough to learn something.

Observations Regarding these Answers

Some points of importance revealed in the answers to this questionnaire will help in drawing conclusions relative to the need for preparation to overcome cultural differences and culture shock.

First, we notice the high percentage of returns of the questionnaire. From the author's experiences and from the experiences of others it is observed that such mimeographed material sent to preachers, missionaries, and others in the church usually results in only a 5 to 10% return. Thirty-six of the sixty-four questionnaires sent were returned, which is above 50%. Upon considering the reasons that some of the sixty-four questionnaires were not returned, the percentage rises even higher. Some of them were not returned because the missionary never received them due to improper addresses or the return of the missionary. Because of this the percentage of returns runs to about 65%, which shows evidence that most of the missionaries consider a study such as this important to more effective mission work.

Second, it is observed that only a very few of the thirty-six missionaries had ever studied specific courses relating to missionary preparation. Most of the courses mentioned are those studied by Bible majors in undergraduate work.

Third, a very important observation comes to light in the fact that the most profitable and informative answers were given either by missionaries who had been on the foreign field nine or more years, or by those who had studied spefific courses pertaining to missionary preparation, even though they had only been on the field three to five years. This indicates that in some respects special missionary orientation and preparation are equal to three or more years experience on the field. It was also observed that even though the missionaries who had been on the field nine or more years gave some profitable information, the ones who had studied special mission courses gave better organized answers.

Fourth, it is observed that most of the missionaries had been overseas prior to going as missionaries, which in itself actually constituted a period of training and orientation. This observation also indicates that Christians who have made previous trips overseas are more willing to go later as foreign missionaries.

Fifth, another very helpful observation is that missionaries who have been on the field the shortest period of time are more aware of culture shock and cultural differences than the ones who have been on the field for nine or more years. The ones who have been on the field the longer period of time have become culturally adjusted and have forgotten most of the adjustments they went through. This, of course, is necessary for effective mission work. The ones who have been on the field a shorter period of time, and are therefore more aware of first impressions as related to culture shock and cultural differences, are in a position to be more helpful to the prospective missionary in answering questions concerning these cultural differences. A shorter period of time does not mean a few months, or even a year or two, but at least three or more years. This length of time is necessary for proper interpretation of cultural differences. For example, one missionary who had been on the field less than three years commented on the low wages paid the natives by the local people. This may be a legitimate criticism but again it may not be. If the wages are compared to American wages, they may appear low; however, what seems low to some American may not be low at all according to the local economy. To suddenly seek to change the standard of wages could cause many difficulties.

Sixth, though most of the missionaries agreed that orientation trips to other countries could be profitable if properly executed, they indicated from their own experiences that a major portion of orientation could take place in the United States. They recognized that specific orientation is needed for each individual country, but indicated that orientation in the States that subjected the prospective, missionary to sudden cultural changes could be provided. This would be of value in helping a person to adjust quickly and to overcome shock, even though the changes would be different to those in a foreign country.

Seventh, some of the answers revealed that not all missionaries on the field understand cultural shock and the importance of a knowledge of cultural differences. Even though some revealed a lack of knowledge, their answers were very valuable as a whole in helping to reveal some cultural difficulties and in advice given concerning the spiritual training of prospective missionaries.

CHAPTER V

PROBLEMS REVEALED IN THIS STUDY

Problems Pertaining to Missionary Preparation

Most people have known someone at one time or other who has related the experience of being thrown in deep water as a child and told to "sink or swim." This, of course, is not an advisable method of learning to swim for adults, much less for children. The end result could be very damaging, for if the person does not drown, he could suffer severe emotional shock.

As damaging as it may be, one of the major problems in missionary work is the use of this "sink or swim" method of missionary preparation. From the use of this method stem many other problems, including those relating to culture shock and cultural adjustments. There appears to be an increasing number of people who are inclined to think of foreign mission work as an experiment involving a temporary stay overseas through which valuable experience may be gained. Some of these people, who have no intention of making a career of mission work, see no need whatsoever for special preparation or orientation. H. D. Northfield describes those who go to the mission field in such an unprepared state as follows:

> It is therefore a matter of "sink or swim", and a surprisingly large number have sunk. They have never got into rapport with their constituency and remain, therefore, in the eyes of the latter, well meaning and ineffectual angels from afar.[1]

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[1] H. D. Northfield, "The Training of Men Missionaries," *The International Review of Missions,* XLVI (1957), p. 61.

Some of these people feel they have answered the call of Jesus to go preach. They fail to realize that when Jesus spoke these words, He was speaking to men who had been three years with the master teacher and to whom was promised divine guidance into all truth. These men had miraculous gifts of speaking in foreign tongues. In other words, they were prepared for their work. Today there is no access to this miraculous preparation; therefore, preparation must be made through study. It may be true that some can point to successful work being done by a missionary who learned by the "sink or swim" method, and such work is commendable. If the truth were known, however, that very missionary would probably be the first to give instruction and advice to prevent any future missionary from making the same mistake he made, and he would probably be the first to admit that had he foreknown certain things, his work would have been even more successful. It is true that experience is a wonderful teacher but as Benjamin Franklin said, "Experience is a dear teacher, and fools learn in no other school." Learning the fool's way is too hard on the pupil, too time-consuming, and too prone to damaging mistakes.

In some of the answers to the questionnaire reviewed in Chapter IV it was implied that Americans, other than missionaries, do not experience culture shock; therefore, why should missionaries and their families have such shock? First of all, it is not true that other Americans do not suffer from culture shock, for some fail to adjust and have to be sent home. Many times, however, such Americans simply draw back into the "little America" environment created by the company for which they work or by the United States Government and rarely ever come in contact with the foreign culture. Second, the United States Government and many American companies send their personnel through a period of orientation that helps to eliminate culture shock. The U.S. State Department, the Peace Corps, and branches of the Armed Services conduct orientation courses for the benefit of their personnel going overseas, and some of this orientation information is available to the public from Washington, D.C.

Another evidence that culture shock is a problem with Americans, other than missionaries, is the fact that the article written by Dr. Kalervo Oberg as published in the July-August, 1960, issue of *Practical Anthropology* was written six or more years before it appeared in the magazine. The author has a mimeographed copy of the article dated August 3, 1956, when it was delivered as a speech at the Women's Club of Rio de Janeiro under the title "Culture Shock and the Problem of Adjustment to New Cultural Environments." At that time Dr. Oberg was with the Anthropologist Health, Welfare and Housing Division, U.S. Operations Mission to Brazil. The article was later adapted for *Practical Anthropology* under the title "Culture Shock: Adjustment to New Cultural Environments."

There are some problems pertaining to missionary preparation and orientation that have to do with the length of these training periods. Charles K. Kraft, in his article "Mission in A World of Rapid Social Change," wrote:

> The principle behind missionary training still seems to be that whatever is considered suitable training for corresponding occupations in the U.S. is considered adequate for overseas personnel if it is pumped out with a five-week or two-month "missionary training course" . . .
>
> Can it be that we are justified in requiring a candidate to spend three years in theological study but only two months

> at the most in "missionary training" when such studies as these indicate clearly that the really pressing problems are at the sociological, not the theological level?[2]

Mr. Kraft indicates that some missionaries not only do not go through a period of orientation, but that their period of special missionary training lasts only a few months. As has already been indicated in this paper, special missionary training and preparation should be an integral part of the prospective missionary's education in graduate and undergraduate college work. If this special training was not received during the normal course of the prospect's college work, it can be received in a year or more of special study. This brings us to the problem of the necessity for a special period of orientation and the problem of how long that period should be. Some have asked, "Is missionary orientation really necessary?" If so, how long should it last—two weeks, one month, six months, or one year? The second question has to do with where this special period of orientation should take place. Should it be in the United States, both in the States and in the foreign field, or all in the foreign field? The third question has to do with whether or not prospective missionaries in the orientation period should be integrated with or segregated from other students. In other words, should it be the "cultural island" concept where the prospective missionaries live in a separate community to themselves, or should they live among other students that are preparing for the usual professions in this country with no intention of ever working in a foreign country?

Actually, there are no standard or fixed answers for these questions. The answers have to be determined by consideration of the part of the world in which the candidate will be working—Europe, Africa, Asia, or Latin America; tropic, temperate, or frigid zone; in the city, in the jungles, in an industrial area, or an agricultural area. Taken into consideration also must be the type of work to be done and the availability of teaching materials and teaching personnel. It is not possible to prescribe a specific type of orientation that will fill all needs and fit all situations. Because of the great differences in cultures and wide variety of cultural situations orientation must include some adaptation for individual needs and much individual research, as well as some general teaching and experiences that will help overcome culture shock in any culture. More will be said on this subject in the next chapter.

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[2] Charles K. Kraft, "Mission in A World of Rapid Social Change," *Practical Anthropology*, X, (November-December, 1963), p. 279.

In the questionnaire reviewed in Chapter IV not one missionary indicated that he had studied a course in cultural anthropology. In the question concerning course recommendations twelve indicated that anthropology should should be studied by the prospective missionary, five recommended a study of sociology, and five a study of psychology. From the answers to the questionnaire and from what other writers have said there is seen the problem of a failure to realize the importance of the study of cultural anthropology. Knowledge in this field can help the new missionary to meet the initial culture shock, as well as help to eliminate prolonged shock, in that it will help with the problem of communication and identification.

In reference to other writers mentioned above, there are four who have made important statements concerning the need and purpose of studying cultural anthropology. First is Harold R. Cook, who asked:

> What is the purpose of the missionary's study of anthropology? Let us put it simply. It is *to enter into such a sympathetic understanding of the people that he will be able to show them what Christ can mean to them in the circumstances in which they live.*[3]

The next is H. D. Northfield, who not only pointed out the essentiality of a study of anthropology, but emphasized also the importance of anthropological method. He said:

> In order that he may understand something of the working of an alien society and know what to look for and how to look for it, the study of anthropology is essential... The comparison of parallel customs and beliefs throughout the world of mankind is doubtless of great value, but for the missionary candidate the emphasis should rather be on anthropological method; he must learn how to discover the deep-seated motives of thought and action in the people among whom he is to work. He must discover the ultimate significance of their customs, tabus, worship, etc.[4]

The third writer, Eugene A. Nida, indicates how the study of anthropology affects communication for the missionary. He wrote:

> Basically the study of anthropology provides a means of effective communication. In and of itself cultural anthropology does not provide the answers to how, when, and why certain approaches should be made. But it can and should resolve some of the major problems of communication which are inherent in any missionary undertaking. The implications of such a proposition are naturally very extensive, but in their simplest forms we may say that the knowledge of cultural anthropology, as it applies to the cultures involved in any missionary task (i.e. the cultures of the missionary and the people to be reached—the so-called source and target cultures), provides an orientation as to (1) the relevance of the symbols by which the Good News is communicated and (2) the means by which these symbols may be communicated in a context which is meaningful to the people of the target culture.[5]

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[3] Harold R. Cook, *Missionary Life and Work,* (Chicago: Moody Press, 1959), p. 169.

[4] Northfield, *loc. cit.,* p. 63.

[5] Eugene A. Nida, "The Role of Cultural Anthropology in Christian Missions," *Practical Anthropology,* VI (1959), p. 113.

The fourth writer, Harold Lindsell, gives some summary thoughts concerning the necessity of a knowledge of cultural anthropology. He wrote:

> When all is said and done, any individual will be a good missionary (all other qualifications being equal) in proportion to his being a good anthropologist. ' Consciously or subconsciously, all missionaries employ the science of anthropology, and without this use of the science it is impossible ultimately to be a missionary. Therefore, cultural anthropology is integrally and inextricably related to missionary endeavor.[6]

Putting together what is learned from the four writers the importance of a study of anthropology for the missionary is more understandable. The purpose of such a study by the missionary is to enable him to enter into such a sympathetic understanding of the people that he will know the working of their society from whence come the deep-seated motives of thought and action in the people, the symbols by which these thoughts are communicated, and the context of the society within which these symbols move the people to action. Without a study of anthropology there will not be this deep understanding. Without this deep understanding there will be no communication. Without communication there will be no reaching the people with the gospel; therefore, there would be no missionary work. It is easily understood that the missionary's having a knowledge of cultural anthropology with some insight into various societies will eliminate or lessen the initial culture shock upon first arrival to the foreign field. It is also easily understood that learning to communicate through a knowledge of cultural anthropology can completely eliminate the danger of the prolonged shock that can come from a failure to communicate.

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[6] Harold Lindsell, *Missionary Principles and Practice* (Westwood, New Jersey: Fleming H. Revell Co., 1954), p. 292.

Another source of shock that can be eliminated by a study of cultural anthropology, strengthened by a proper Christian attitude, is an improper evaluation of so-called primitive cultures. American Christians must learn new respect for old as well as primitive cultures, peoples, and institutions. Even though their spiritual and moral values may be considered false, these values must still be respected in order to gain the respect and the confidence of the people. Some of these values, if tampered with without a knowledge of their place and function in the society, could disrupt or upset the whole society and thereby cause shock in the people as well as the missionary. The missionary who would cause such an upset would probably be of no value in that society for communicating the gospel. American missionaries must solve their problems of ethnocentric superiority so as to show a true respect for so-called primitive societies and to respect the approach of such people to reality and society as being equally as valid as their own. Such respect must begin with respect for individual worth and status, regardless of how primitive such individuals and their culture may seem.

Another problem that could certainly be a source of culture shock is the idealistic vision that some prospective missionaries have of mission work and mission life. It is easy to get such a vision while listening to speeches of returned missionaries who tell only the good side of mission life and work. It is especially easy, for the person who has never traveled very far from home, to fail to realize the heat and humidity of some tropical areas, the seemingly eternal dampness of some rainy areas, or the extreme dryness of some desert areas. Some fail to foresee the boredom of concentrated language study on the field or the extreme loneliness that can come from an inability to communicate. Others fail to understand that even in mission work there are church and congregation problems that can equal or even surpass those at home. After the preembarkation parties and the quiet, restful voyage comes the awakening to the realities of the great task ahead. At this point there comes a shock of spiritual emptiness and a feeling of inadequacy. This type of shock can be eliminated by returned missionaries making such realities more vivid in their speeches and lectures.

There is danger of another problem that can arise from overconfidence because of an intensive study of cultural anthropology without a foundation of overseas experience. Such a study may give a new missionary too many preconceived textbook ideas that may need to be unlearned before he can really be of value on the mission field. If this problem manifests itself in the form of know-it-all attitude, it can produce an inflexibility in the missionary that will keep him from learning on the job things that are necessary to a healthy cultural adjustment. Learning on the job not only is necessary to healthy cultural adjustment, but also is necessary to a proper relationship with the older, experienced missionaries on the field and the local people with whom the new missionary will work. A failure to seek and accept advice and instruction from the older missionaries and the local people could be disruptive to the local church and the whole missionary program in any specific area. An example of this is the advice and help a new missionary needs from the old missionary and the local Christians as to how to help people, materially speaking, without attracting insincere "rice Christians" and without destroying the pride and self-respect of those who are sincere.

Here is one of the greatest mistakes often made by the new missionary. Even after being told of the great poverty found within some nations, as compared to the United States, the viewing of this poverty first-hand brings shock. The next shock is over the seemingly cold attitude with which the old missionary goes about the business of charitable help. Many times the shock is even greater when the aid sought is completely refused. The new missionary, failing to understand the people, their problems, their needs, and the old missionary's explanation of the "why" and "why not" of helping the local people, begins to consider the old missionary as having been on the field too long and in need of a spiritual revitalization at home. From the "sympathy" of his heart he then begins the "handouts" to all who come to his door. After the first handout this is noised abroad. The immediate result is a continuous line of people seeking help and an urgent call to home by the new missionary to send tons of help to take advantage of the "great opportunity" to reach people. Soon this so-called great opportunity fades away, and the new missionary begins to wonder why the people have stopped coming, why most of them failed to keep their promise to attend church services or Bible classes. He begins to notice a coldness in the attitude of the local people toward him. At this point comes the greatest shock of all, when he begins to realize what he has done.

First, he has put the old missionary in the position of appearing cold and unsympathetic. Second, he has done the local people the injustice of putting a temptation before them to yield to the desire to receive something for nothing. Upon yielding to this temptation they suffer loss of pride and a "loss of face" in the eyes of their fellow countrymen, and thereby a loss of self-respect. The feelings created by this loss of self-respect cause the local people not to want to face either the old or the new missionary again for some time.

Three lessons are learned from such a situation. First, what the people need is empathy rather than sympathy. In many instances, even though people may seek handouts, such handouts may not be the best way to help. Second, there must be a compassionate understanding of their needs and problems. It is the local Christians and the old missionary who have this understanding, and therefore should attend to these problems. Third, and most important for the new missionary in learning to adjust, it is a must that the new missionary receive advice from the local people and the old missionary.

Problems Pertaining to Culture Shock as Related to Problems of Christian Character, Missionary Motive, and Spiritual Condition

The need for special missionary training has been stressed in this book; however, there is something other than this special training that is needed. The problem arises wherein a person who has never had any special Bible training desires to do mission work in a foreign field. There is the question of whether or not he will be qualified for such mission work with only a few courses in special missionary preparation. The answer may be affirmative if he has this "something" which has been mentioned. This special "Something" may have been partially obtained through formal education, but it will also have come through Christian upbringing. It has to do with the individual's spiritual condition, his Christian character, and his missionary motive. This also applies to those who may have majored in Bible and religion before or during special missionary training. Without a healthy spiritual condition, good Christian character, and proper missionary motive there could be many difficulties on the foreign field which seemingly stem from culture shock, while in reality the culture shock would be a symptom of something more serious. Some of these problems have been detected in others by missionaries who sent answers to the questionnaire referred to in Chapter IV.

One missionary, in speaking of such problems, indicated that culture shock can be taken in stride if the missionaries' attitude is right and their faith is strong. They must, however, have a burning desire to serve Christ and save souls. He mentioned the disillusionment some experience when they learn how very hard foreign mission work really is, and then suggested that such disillusionment comes from looking upon mission work as an ennobling experience or a stepping-stone to becoming a well-known preacher in the brotherhood. This attitude would suggest improper missionary motive.

Another missionary stated that culture shock could be caused by or could be a symptom of narrowness of mental outlook, or by a too-restricted attitude toward one's work. He suggested that the missionary should have Jesus Christ as his only master, and that his overriding concern should be the preaching of the gospel. He went on to say that he must have a thorough spiritual training.

Still another missionary indicated that in order to avoid problems of poor spiritual condition, character, or improper missionary motive, one must study himself. He said, "introspection is the key." He then listed a number of things to be looked into from a personal standpoint such as his faith, his altruism, his piety, his motivations, his interests, his affections, his maturity, his independence, his ambitions, his humility, his virtues, and his vices.

Such problems of spiritual condition, Christian character, and missionary motive must be detected in some way before the missionary goes to the foreign field. The term *detected* is used because it would certainly be a source of greater problems to send someone to the mission field and expect problems of spiritual condition to be corrected there. Though a person may have cultural adjustment problems on the field and solve them there without any further problems, to send someone with spiritual problems would be to increase troubles and problems rather than to correct them.

Problems Pertaining to the Sponsoring Congregation

Some may wonder what the sending or sponsoring congregation may have to do with problems of culture shock in the missionary. Such a congregation should make certain that the right missionary is sent in the first place. If the congregation is acquainted with these problems, they will have an understanding when they arise. Being acquainted with the problems will also enable the congregation to select a qualified person to send. Probably as many mistakes have been made by sending congregations as have been made by missionaries. The majority of these problems can be solved and many mistakes can be eliminated by congregations that are educated in the field of missions choosing missionaries who are qualified and thoroughly prepared. It is evident, then, that for the sending congregation to choose and send a well-qualified missionary and to have a part in his preparation and orientation will help in overcoming culture shock and cultural adjustment problems.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

Restatement of the Problem

> Culture change and culture conflict are inevitable to our human condition but culture shock is not. It can be avoided by understanding of the differences involved in a cultural transition, by an intelligent fostering of the right attitudes, and by the introduction of changes in the appropriate ways.[1]

With the understanding, as set forth in the above quotation, that something can be done about culture shock, the author of this paper is seeking to determine: (1) what constitutes adequate missionary preparation and orientation for a prospective missionary to overcome culture shock so as to be able to identify with the people of a foreign culture and thereby communicate to them the gospel of Christ, and (2) whether it is possible to provide such training in this country.

In this statement there are two major questions concerning the overcoming of culture shock:

1. What constitutes adequate missionary preparation and orientation for a prospective missionary?
2. Is it possible to provide such preparation and orientation in this country?

As set forth in this statement, there are three purposes for adequate missionary preparation and orientation. They are:

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[1] M. Cuthbert, "Anthropology in Mission Training," *Practical Anthropology,* XII (May-June, 1965), pp. 121, 122.

1. To overcome culture shock.
2. To identify with the people of a foreign culture.
3. To communicate to them the gospel of Christ.

The primary purpose of this paper is to determine adequate missionary preparation and orientation to overcome culture shock and other cultural adjustment problems because such problems are a detriment and a hindrance to missionary identification and communication, and thereby a hindrance to the very purpose of mission work.

Recommendations for Preparation

As mentioned in Chapter III, the prospective missionary must have three general qualifications for mission work. First, are the inborn natural abilities that enable a person to learn a new culture, a new language, and all other things necessary to foreign mission work. Second, are the attainments of body and mind from birth to adulthood through spiritual, academic, and physical training. This will include all the spiritual and character training a person receives at home, all the training he receives in grade school and high school, and all the training he receives in the local congregation in Bible classes, worship services, vacation Bible schools, and special training classes. This will include all the training received in college, Christian or secular, whether that training be preparation for evangelism or some other vocation. Third, are the special conditions to be complied with that are necessary to prepare a person for mission work. This preparation may not begin until a person has finished part of his college work, but it is best for it to begin at least in the freshman year of college so as to have time to plan a full missionary curriculum. This curriculum should include such courses as:

Preparation of the Missionary
Missionary Principles, Methods, and Practice
World Wide Evangelism
Evangelism of the Church in the First Century
History of Missions
The Local Congregation and Mission Work
Non-Christian Religions
Phonetics
Linguistics

It should also include the specific foreign language to be used on the mission field, if possible.

It is under the heading of special preparation that the prospective missionary will begin studies that are especially designed to help overcome and eliminate culture shock. Of course, all the mission courses mentioned above have their part in the development of attitudes that help to meet culture shock and cultural adjustments, but the courses that are designed specifically for that purpose are those in the field of anthropology.

First, an introduction to general anthropology should be studied. There should be a study of the basic concepts and principles of cultural anthropology. These should include culture, culture change, culture conflict, culture shock, enculturation, and acculturation.[2] Next, there should be a thorough study of American culture. Some may wonder why an American should study his own culture. Culture shock is caused by the conflict of two cultures—that of the missionary and that of the country in which he is working. To know how to avoid such conflict he not only must know as much as possible about the foreign culture, but also his own culture.

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[2] Acculturation is the study of cultural transmission (between "groups" having different cultures) in process.

Enculturation is the process of an individual learning or acquiring the cultural traits of a certain cultural group.

In the answers to the questionnaire reviewed in Chapter IV, a number of the missionaries indicated that one of their greatest sources of culture shock and frustration when they first arrived on the field was their inability to communicate with the people. This not only reveals a necessity for learning the native language as soon as possible but also reveals the necessity of a knowledge of "cross-cultural communication." It is difficult enough to communicate with people at home in one's own language. It is even harder to communicate in a foreign language. A study of cross-cultural communication goes hand in hand with a study of cultural anthropology and foreign language study because of the fact that communication consists of more than merely speaking a language.

Recommendations for Missionary Orientation

As has already been stated in this book, though all orientation is preparation, not all preparation is orientation. A prospective missionary *and his family* need a special period of orientation to prepare them to overcome the initial shock of entering a foreign country for the first time and to give them an opportunity to test their flexibility in new and different situations. Following is a list of objectives and goals of missionary orientation designed to cause or induce changes in the prospective missionary.

1. To place the prospective missionary in new and unfamiliar situations that will broaden and deepen his understanding of his mission.

2. To reveal and exercise in the prospective missionary his ability of "flexibility" in different life and cultural situations.
3. To induce changes and alterations in the prospective missionary's habitual behavior so as to reveal and exercise his ability to learn and adapt to a different culture.
4. To effect an increase in the understanding of the prospective missionary's own spiritual, emotional, and intellectual responses to other people and situations.
5. To attain the goal of increased self-understanding so as to exercise flexibility in choosing behavior that will be both authentic and appropriate in dealing with new situations.
6. To effect living relationships between the prospective missionary and all the things he has studied and experienced in Bible and missions.
7. To effect a total response from the prospective missionary to his missionary task.[3]

In view of all the things set forth thus far, it is understandable that missionary orientation must be more than an academic exercise. In order to accomplish these objectives and goals missionary orientation should take place where a variety of experiences can be provided. These experiences do not have to be identical to such experiences overseas, but should be new and different to the students involved.

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[3] These objectives and goals have been adapted from the student manual of the Missionary Orientation Center, Crickettown Road, Stony Point, New York.

There should be lectures by teachers who are qualified in various fields of cultural anthropology, sociology, and psychology. There should be lectures and question and answer periods by former missionaries and, if possible, by native Christians from the various mission fields in which the students intend to work. Slides and movies of the verious mission points should be shown. These should be professional pictures or well-prepared amateur pictures. Finally, there should be group discussions on the lectures and pictures.

Many times when asked if there are any questions concerning the various countries to which the prospective missionaries are going, the students state that they do not know enough about such countries to ask questions. For this reason there should be what might be called a cultural guide sheet to enable the students to ask intelligent questions about the various countries. This guide sheet should correspond to the lectures and various studies made in cultural anthropology. Following is a partial list that should be included in this guide sheet and in the various studies:

Orientation Guide Sheet to Cultural Anthropology

1. Acclimatization.
2. Basic functions of community life.
    a. Means of subsistence — occupations, obtaining food and warmth.
    b. Housing — shelter, (type and style), availability of electricity, 220 volt or 110.
    c. Differentation of responsibilities — divisions of labor, the work of women and men.

  d. Systems of communication — language and writing.
  e. Understanding the basic definitions relating to weights, measures, keeping time, and monetary system.
  f. A shared articulated set of goals.
  g. Regulation of the means to the goals.
  h. A system to regulate effective expression.
  i. Effective control of disruptive behavior.
  j. Adequate ways for socializing its members, both children and adults (schools, churches, etcetera).
  k. Political functions.

3. Customs regulating relationship between men and women, boys and girls.
4. Customs of etiquette.
5. Customs regulating courtship and marriage.
6. Customs relating to family system and birth.
7. Customs concerning disease, sickness, death, and funerals.
8. Customs concerning religion and magic.
9. Customs pertaining to education, arts, crafts, music.
10. How to live in the tropics and in the Orient.
    a. Observance of good health habits a necessity.
       Wash hands before eating, bathe daily.
       Get proper rest at night and one hour at mid-day.
       Get proper exercise—not too much or too little.
       Wear hat or sun helmet if in open sun for prolonged period.
       Recreation, vacations, and relaxation important.
       Attend to all wounds such as cuts, scratches, and insect bites immediately.

Use malaria preventative drugs, mosquito nets and mosquito control methods in some areas.

b. Proper attention to food and diet important.
   Additional salt needed in the tropics.
   Proper care must be observed in the purchase, preparation, and preservation of food.
c. Care of children.
   Education—maintain a high standard.
   Health — physical checkup every six months, checking especially for worms.
d. Servant problem.
e. Economic and financial conditions.
f. Handling of beggars, confidence men, and pickpockets.
g. Race relations.
h. Oriental idea of "saving face" (very important).
i. Oriental ways of thinking.
j. Oriental respect for elders.
k. Oriental respect for humility, poise, and education.[4]

Many things can be added to such a guide sheet by various teachers and missionaries. Other points could be added pertaining to cultural aspects in various countries of the world.

Field trips should be taken in groups for the purpose of doing Christian work in areas that are culturally different to that of the students. There should be a period of "roughing it" for the prospective missionary and his family, along with other families. This should consist of living for a few days in a tent or even a forest lean-to, and coooking and bathing by primitive methods. All of these various periods of orientation should be punctuated with periods of devotion, worship, and fellowship.

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[4] This sheet has been compiled from the author's own experiences and from *The Missionary's Role in Socio-Economic Betterment*, John J. Considine, ed. (New York: Newman Press, 1960), pp. 60-62.

There are many definitions given to the term orientation. The way it has been used thus far in this chapter refers to a period of general training for the purpose of inducing change in the life and habits of the prospective missionary. There is only one place in which a missionary can actually be oriented to a foreign culture, and that is in the foreign culture itself. However, something of a specific nature needs to be done during orientation training in this country to enable the prospective missionary to familiarize himself with the culture of the country in which he intends to work. It is not always possible to have teachers, missionaries, natives, and library and cultural materials available from all areas of interest to the prospective missionaries. The question then arises as to what can be done to bridge this gap. Most of this bridging will have to be done by the prospective missionary himself through letter writing and personal research. All materials and information gathered can be filed for use by future missionaries. In this way an expanding file of culturally revelant material can be gathered for specific countries.

In addition to the guide sheet already provided in this chapter, other guide material needs to be devised in the form of a questionnaire to be sent to missionaries on the field for the gathering of cultural information. The same questionnaire and guide sheet can be used by the prospective missionaries when they arrive on the mission field. Such a study on the field not only will help the new missionary to learn and adjust more quickly, but will be of great value if the results are sent back to the expanding file mentioned above. Answers obtained on the field by one who has a background knowledge of cultural anthropology, even though he may be a new missionary, should be of more value than answers received from missionaries who have been on the field a number of years without a background knowledge of cultural anthropology. This is true for the same reason that Americans need to study American culture. They have become so culturally adjusted that they fail to recognize the differences that exist between American culture and the foreign culture. As Melville J. Herskovits words it: "Culture fills and largely determines the course of our lives, yet rarely intrudes into conscious thought."[5] To the new missionary the cultural differences are very outstanding. Records made of these differences and first impressions may have to be adjusted later, but should be recorded early, lest they be forgotten.

There are some guide lines, given by Harold R. Cook, that may help in gathering answers. They are as follows:

1. *Listen more than you talk.* Remember that you are trying to learn, not instruct.
2. *Learn to ask questions without appearing too inquisitive.*
3. *Don't read your own ideas into your observations, and don't ask questions to prove your point.*
4. *Record your observations at the time instead of depending on your memory.*
5. *Don't exclude any fact because it doesn't seem to fit the general pattern.* Maybe your idea of the pattern is all wrong. Facts are facts, whether we understand how they fit or not.
6. *Patiently check every observation for possible errors.*

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[5] Melville J. Herskovits, *Man and His Works* (New York: Alfred A. Knopf, Inc., 1964), p. 18.

7. *Don't set down as general principles what may be exceptional cases.*[6]

Another guide that can be used in helping to record areas of culture shock and cultural differences is "Wissler's Universal Pattern of Aspects of Culture," as given by Melville J. Herskovits.[7] It is called the framework about which a people organize their life, however unrealized. It is as follows:

1. Speech — language, writting systems, etc.
2. Material traits.
    a. Food habits.
    b. Shelter.
    c. Transportation and travel.
    d. Dress.
    e. Utensils, tools, etc.
    f. Weapons.
    g. Occupations and industries.
3. Art-carving, painting, drawing, music, etc.
4. Mythology and scientific knowledge.
5. Religious practices.
    a. Ritualistic forms.
    b. Treatment of the sick.
    c. Treatment of the dead.
6. Family and social systems.
    a. The forms of marriage.
    b. Methods of reckoning relationship.
    c. Inheritance.
    d. Social control.
    e. Sports and games.

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[6] Harold R. Cook, *Missionary Life and Work* (Chicago: Moody Press, 1959), p. 170.

[7] Herskovits, *op. cit.*, pp. 229, 230.

7. Property.
    a. Real and personal.
    b. Standards of value and exchange.
    c. Trade.
8. Government.
    a. Political forms.
    b. Judicial and legal procedures.
9. War.

Though Wissler's pattern overlaps greatly with the previous cultural guide given in this chapter, it is given in full to preserve the organization and unity of the outline.

Turning again to thoughts of how long the period of missionary orientation should be, it is easy to understand that in order to include all the studies and experiences mentioned in this chapter, it will have to be five or six months long. It should be mentioned here, however, that regardless of how long the period of orientation is in the United States, orientation actually continues for a year or more after the missionary arrives on the field. It cannot be overemphasized that unless the missionary goes to the field with a humble attitude, willing to learn, all he has learned in the United States will be in vain. The new missionary must accept and deal with problems in accord with the local culture, using what he has learned in a way that will fit in with local cultural pattern. To come with a preconceived plan and with a know-it-all attitude will be to fail in all efforts of communication and to leave himself open to shocks that will come as a result of failure.

Thinking of the first year or more on the field as a period of orientation helps to answer some of the questions concerning orientation and survey trips. In light of the fact that many Christians have had their eyes opened to the opportunities and needs of mission work by a trip overseas, it would be hard to say that no one should take such a trip. However, such trips should have a purpose, should be well planned, and should not be undertaken without someone to give proper interpretation to the things considered and viewed. As has been said, survey trips are sometimes a necessity in order to get a new work started, but such trips should be made by men who are well prepared for the purpose intended.

Recommendations Concerning Congregational Education

If missionaries have made mistakes in the past, the congregation that sent or helped to send them must share the responsibility of these mistakes. Rarely will a congregation accept a preacher for full-time work at home without knowing something about his character, education, and preaching ability. A number of congregations, however, have fully supported or helped to support missionaries after meeting them one time, receiving a letter from them asking for help, or reading about them in an article in a Christian paper. In such cases there is the possibility that neither the congregation nor the prospective missionary knows anything about foreign mission work except that our Lord said "go preach." Such a missionary may or may not be honest. Even if he is honest, a congregation that would attempt to do mission work in this manner could only be ignorant of mission work itself or is attempting to salve its conscience by making a pretense of doing mission work. It is no wonder that missionaries have failed and congregations have become discouraged. If missionaries need to be prepared, congregations need to be prepared also. They need to know something of missionary methods, principles, preparation, and motives. They need to make a special study of the mission work of the church in the first century. They need to know something of the foreign country in which the work will be done in order to be able to understand the problems the missionary will have on the field.

There are two major ways in which congregations can gain such knowledge. First, they can see to it that certain men of the congregation attend classes at a Christian college for one or two semesters or during a summer missions seminar in order to study mission courses under qualified teachers so as to be able to return home and teach these courses to the home congregation. Second, they can conduct a mission workshop each year in addition to their gospel meetings. Such workshops, when properly conducted, can be a means of educating the whole congregation. A missionary going out from a congregation with this type of preparation will have a stronger feeling of security and more confidence, which will enable him to adjust more quickly and thereby overcome the dangers of culture shock. For long-range education of the congregation in world evangelism, world missions must be included in the Bible school curriculum. It should begin with the first grader and go through the adult classes. This type of long-range planning not only will assure us of congregations that are educated on all points of scriptural mission work, but will assure us of a greater number of qualified Christians who can be sent by these congregations into the mission field.

Foundation Principles as Taught by Christ

As pertains to all the teachings of Christ in relationship to Christian character and behavior, there is one basic foundation that must underlie all preparation and orientation for individual and congregational mission work. That basic foundation is love. Our Lord said in Matthew 22:37-39:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

In these commandments of the Lord are found three principles to guide in mission work: First is loyalty to God, manifested in supreme love for God with all the heart, soul, and mind. Second is to "love thy neighbor as thyself." That is, to have a profound appreciation of the worth and value of our fellowmen as God sees them. Third is the principle of equity—that of loving fellowman as self. Our Lord taught in His story of the Good Samaritan that love and loyalty to God will cause a person to be willing to cross cultural prejudices and boundaries in order to manifest a love in action toward all in need regardless of their racial or cultural background. It was upon such a foundation as this that the Lord commanded His disciples in Mark 16:16, "Go ye into all the world, and preach the gospel to every creature." It was upon this same foundation that the apostle Paul restated the commandment of the Lord in Romns 13:9-10 and in Galatians 5:14 to "love thy neighbor as thyself." It was upon this foundation of love that the apostle Paul was able to state from the actions of his life in I Corinthians 9:19, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." With these teachings of Christ as the foundation of the missionary life, it is not the information acquired, as important as the acquiring of information is, but what he becomes, that makes the missionary effective.

Concluding Summary

That culture shock is a reality to many people is testified to in books on missions and anthropology, in mission periodicals, and by missionaries and other Americans in foreign countries. It comes about as a result of the disorientation of persons entering a foreign culture for the first time. This disorientation usually is revealed in various forms of emotional disturbance. It is caused by a lack of familiarity of things culturally relevant that are different to American culture such as differences in language, customs, standard of living, smells, sounds, sights, and cues of social interaction.

Culture shock has recognizable symptoms and follows a fairly well-defined pattern. Some of the Symptoms are as follows:

1. Excessive concern over germs and illnesses.
2. Fear of physical contact with the local people.
3. Homesickness.
4. Rejection of self.
5. Rejection of the host country.
6. Rejection of the homeland.
7. Rejection of those who sent the missionary.
8. Rejection of God.

There are five stages of culture shock that usually develop in the following order:

1. Fascinnation or honeymoon stage.
2. Hostility or aggressive stage.
3. Superior attitude stage.
4. Recovery stage.
5. Adjusted stage.

Something needs to be done to meet and overcome culture shock as is indicated by the adverse effects on missionaries and mission work. These adverse effects are first evident in the missionary himself by the revealing of ineffectiveness in his work. Second, they are evident in the effect they have on the natives with whom the missionary is attempting to work. This effect may be a rejection not only of the missionary but also of the gospel. Third, they are evident in the effect on the Christians back home who sent the missionary to the foreign field. It may cause them to become discouraged altogether with foreign mission work because of the ineffectiveness of the missionary and the seeming lack of concern for the gospel by the native people.

Preparation to overcome culture shock must begin with the prospective missionary himself long before he leaves for the foreign field. He should begin by examining his motive for wanting to go to the foreign field. Is it from a selfish standpoint such as personal adventure, recognition in the brotherhood, escape of Christian responsibility at home, or security for himself? Is it out of a sense of responsibility to legalistically fulfill the commandments of Christ to preach the word and do good unto all men in order to save self, or is it from the primary motive of loyalty to Christ? Loyalty to Christ motivated the early Christians to suffer hardships and even give their lives in the spreading of the gospel. This type of loyalty instilled in the lives of both American and foreign Christians today will be effective in spreading the gospel to the whole world.

Culture shock and failure to adjust culturally will cause a missionary to fail in his efforts to identify with the native people. This failure to identify can affect the method used in mission work. It may cause the missionary to follow the ineffective method of setting up a mission station for the purpose of Westernizing people in addition to his efforts to Christianize them. On the other hand, attempting too great a degree of identification with the people, especially physical identification, may cause the native people to become suspicious of the missionary's motives. The desirable type of identification will lead the missionary to become involved with the people emotionally, psychologically, and spiritually. It will necessitate his learning their language so as to understand their minds, spirits, and way of thinking.

A person suffering from culture shock will eventually experience the shock of self-discovery. One way or another American missionaries need to discover self, that is, to see themselves as people o fother nations see them. Americans unintentionally communicate an ethnocentric superiority attitude which has the appearance of downgrading the people of other nations. This attitude, coupled with American generosity and a policy of paternalism, tends to destroy the pride and self-respect of the people with whom the missionary works. Learning himself and his own culture, as well as the culture in which he intends to work, can help the missionary to identify and therefore communicate with the native people.

Qualifications of a missionary include:

1. Inborn natural abilities.
2. Attainments of body and mind from birth to adulthood through spiritual, academic, and spiritual training.
3. Special conditions that must be complied with that apply especially to missionaries to qualify them for their work.

This study is concerned with the special conditions to be complied with that will qualify the missionary for his work. These conditions include college courses designed especially for missionary education, as well as a period of orientation to help one meet and overcome culture shock. The period of orientation is essential in order to help the missionary in the shock of transition from American culture to the culture of the country in which he will work. This period of orientation must be designed to do more than simply impart information. It must reach the whole person in such a way as to induce a flexibility of personality that can adjust to any culture.

Some valuable observations were made from the answers to a questionnaire sent to missionaries around the world. The most important observation has to do with the relationship between previous trips overseas, missionary experience on the foreign field, and cultural orientation of prospective missionaries. It was observed that special missionary preparation plus a period of well-planned orientation can be, in some respects, as valuable as a trip overseas or three or more years' experience on the mission field. Another important observation was that most of the missionaries contacted had been overseas prior to their going as missionaries. This is an indication that survey and orientation trips are valuable in convincing Christians of the great need for missionaries on the foreign field.

Among the problems revealed in this study is the need of special missionary preparation and orientation. Too often the "sink or swim" method has been used in mission work. This consisted of sending a missionary to a foreign country without the preparation or orientation necessary for cultural adjustment. With this method there was the possibility that the missionary would fail to adjust culturally and have to return home. Though some missionaries have eventually adjusted and made a success of their work using this sink or swim method, others have failed. Such failures need not be, and with a background of Christian education coupled with a period of special missionary preparation and orientation which would include a study of cultural anthropology, these failures can almost be eliminated.

Though missionaries have made many mistakes, the sending congregations must share the responsibility of these mistakes because of sending missionaries who were unprepared to the field. Because of the responsibility of planning mission work and preparing and sending missionaries, congregational leaders also need education in missions. One good way to accomplish this is through mission workshops conducted annually.

In order to be able to overcome culture shock it is recommended that prospective missionaries have a well-planned missions curriculum beginning with the first year of undergraduate college work and continuing through at least one year of graduate work. Special emphasis should be placed upon courses in the fields of cultural anthropology and cross-cultural communication.

There should be a special period of orientation for the prospective missionary and his family in order to give them opportunity to test their flexibility in new and different situations. This period of orientation should consist of lectures with question and answer periods in the field of cultural anthropology. There should be research and study by each student of the culture of the specific field in which he is interested. A variety of situations should be provided such as field trips for actually engaging in Christian work and camping out for experiencing what is sometimes referred to as primitive living. The entire period of orientation should be punctuated with periods of devotion, worship, and fellowship.

In closing this summary let it be emphasized that the missionary must not bring to the foreign field a know-it-all attitude with an inflexible, preconceived plan of work and a determination to do everything his own way regardless of advice given by the local people and older, more experienced missionaries. With love and humility as the foundation of the Christian life, such attitudes can be avoided or overcome. If sending congregations will insist that each prospective missionary receive adequate preparation and orientation, many of the problems involved in mission work, including the problems of culture shock and cultural adjustment, will fade away. May the Lord open the eyes of all Christians to the need of laborers in the fields today and the need of adequate preparation for those laborers.

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